

॥ श्रीगणेशाय नमः ॥

RIG VEDA

VOLUME VII

Chandogya Upanishad

Mantra in Sanskrit

with English Transliteration and Transliteration



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RIG VEDA

(Volume VII)

ऋग्वेद

सप्तमो भागः

RIG VEDA

Volume VII

[Book VII, Hymns 1-104]

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[सप्तमं मण्डलम्, सूक्तानि 1-104]

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ऋग्वेद संहिता

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

सप्तम मण्डलम्

(१) अथर्व सूक्तम्

(१-२५) पञ्चविंशत्युपम्याम्य सूक्तस्य मंत्रान्तराणि चतस्रः कविः । मन्त्रिर्देवता । (१-१८) अथर्वामष्टादशानां विगदः । (१९-२५) एकौनविंशतिभ्यस्तानां त्रिषु एतर्सा ॥

॥२३॥

अग्निं नरो दीधितिभिररण्योर्हस्तैश्च्युती जनयन्त प्रशस्तम् ।
दुरेदृशं गृहपतिमथर्युम् ॥३॥
तमुगिमस्ते वसवो न्यृण्वन्तुप्रतिचक्षमवसे कुतश्चित् ।
दक्षार्यो यो दम् आसु नित्यः ॥२॥

1.

Agnīm nāro dīdhitibhir arāṇyōr hāstacyutī janayanta
praśastām | dūredṛśam gṛhāpatim atharyūm || 1 || tām ag-
nīm āste vāsavo ny ṛṇvan supratīcāksham āvase kūtaṣ
cit | dakṣāryō yō dāma āsa nityah || 2 ||

RGVEDA SAMHITĀ

BOOK SEVEN

1

As fire priests with fingers produce fire from two sticks by the motion of their hands, in the same way with the co-ordinated efforts of their deep thinking and noble actions, wise men manifest and extend the glory of effulgent Lord, who is excellent, and to be realized at depth with subtle eyes, ever vigilant and sovereign Lord of creation. 1

Like the household fire, devotees seek the glory of Lord even from afar and enshrine it in their inner chamber for enlightenment. The glory of our Lord is full of splendour, all-illuminative and worthy to be honoured in every heart. 2

प्रेक्षो अग्ने दीदिहि पुरो नोऽजस्रया सूर्या यविष्ठ ।
 त्वां शश्वन्त उप यन्ति वाजाः ॥३॥
 प्र ते अमयोऽग्निभ्यो वरं निः सुवीरासः शोशुचन्त धुमन्तः ।
 यश्च नरः समासते सुजाताः ॥४॥
 दा नो अग्ने धिया रयि सुवीरं स्वपत्यं सहस्य प्रशस्तम् ।
 न यं यावा तरति यातुमावान् ॥५॥

préddho agne

didihi puró nó 'jasrayā sūrmayā yavishṭha | tvām śāśvanta
 úpa yanti vājāḥ || 3 || prá te agnáyo 'gníbhyo váraṁ níḥ
 suvírāsaḥ ṣoṣucanta dyumántaḥ | yátrā náraḥ samásate su-
 jātāḥ || 4 || dá no agne dhiyá rayīm suvīraṁ svapatyām
 sahasya praśastām | ná yām yāvā tārati yātumāván || 5 || २३ ||

॥५॥ उप यमेति युवतिः सुदक्षं दोषा वस्तोर्हविष्मती धृताची ।
 उप स्वेनमरमतिर्वसुयुः ॥६॥
 विश्वा अग्नेऽप दृहारतीर्येभिस्तपोभिरदहो जरूयम् ।
 प्र निस्वरं चातयस्वामीवाम् ॥७॥

úpa yām éti yuvatīḥ sudákṣhaṁ doṣhā vástor havī-
 shmatī ghrītācī | úpa svaṁnam arámatir vasūyūḥ || 6 || víṣvā
 agné 'pa dahārātīr yébbhis tápobhir ádaho járūtham | prá
 nisvarām cātayasvāmīvām || 7 ||

Well-kindled, ever-youthful, the glory of the adorable Lord shines before us, with undecaying and life-bestowing radiance. To it, proceeds our abundant ever-flowing homage, like viands to a sacrificial fire. 3

When the nobly-born, brilliant worshippers assemble, they make your glory shine more brightly than any other glory for bestowing blessings and progeny. 4

O vigorous adorable Lord, grant us, in requital of our praises, excellent riches and worthy children, and descendants, and other blessings such that no evil, attempting to assail, may succeed in its effort. 5

For the attainment of spiritual wealth, the ever-young damsel of wisdom, charged with devotion, as if a ladle charged with melted butter, approaches day and night the one, who shines with its own lustre. 6

Consume, O effulgent Lord, all my evils with those strong flames, with which you consume old famished things. May you all drive away all febrile diseases. 7

आ यस्ते अग्न इधते अनीकं वसिष्ठं शुक्रं दीदिवः पावक ।
 उतो नं प्रभिः स्तवर्थेऽह स्याः ॥८॥
 वि ये ते अग्ने भेजिरे अनीकं मर्ता नरः पित्र्यासः पुरुत्रा ।
 उतो नं प्रभिः सुमर्ता इह स्याः ॥९॥
 इमे नरो वृत्रहर्त्तेषु शूरा विश्वा अदेवीरभि संन्तु मायाः ।
 ये मे धियं पुनर्यन्त प्रशस्ताम ॥१०॥

ā yās te agna idhaté ānikam
 vāsishṭha śukra dīdivaḥ pāvaka | utó na ebhi stavāthair
 ihá syāḥ || 8 || ví yé te agne bhejiré ānikam mártā náraḥ
 píttryāsaḥ purutrá | utó na ebhiḥ sumánā ihá syāḥ || 9 || imé
 náro vṛtrahátYESHU śúrā víśvā ádevir abhi santu máyāḥ |
 yé me dhiyam panáyanta praśastām || 10 || 24 ||

मा शूने अग्ने नि पदाम नृणां माशेषसोऽवीरता परि त्वा ।
 प्रजावर्तीषु दुर्यासु दुर्य ॥११॥
 यमश्वी नित्यमुपयाति यज्ञं प्रजावन्तं स्वपत्यं क्षयं नः ।
 स्वर्जन्मना शेषसा वावृधानम् ॥१२॥

mā śūne agne ní shadāma nṛṇām māsésasho 'vīratā
 pári tvā | prajāvatīṣhu dúryāsu durya || 11 || yám aśví nítYam
 upayāti yajñám prajāvantam svapatyám ksháyam naḥ | svá-
 janmanā śéshasā vāvṛdhānám || 12 ||

O eminent Lord, pure and radiating, may the devotee, who lights up your glory by praises, inspire us also to get enlightened with these praises. 8

O adorable Lord, our mortal revered elders, the leaders of the family, have been spreading your radiance on several occasions. May they through these propitiations be gracious to us. 9

May those men, who bravely fight all evil forces prevail against capricious devices, and be among us to lead us to right path for noble actions. 10

O invincible Lord, may we not sit inactive in solitude, foresaken by others, while difficulties surround us from all sides. May we feel your presence everywhere, O housefriend, in houses full of children. 11

Whatsoever the system of worship, O adorable Lord, the one with vigorous speed, render our dwellings blessed with progeny and excellent posterity, increasing with lineal successors. 12

पाहि नो अग्ने रक्षसो अजुष्टात्पाहि धूर्तेरररुयो अघायोः ।
 त्वा युजा पृतनार्यैरभि प्याम् ॥१३॥
 सेदमिरशीरत्यस्तुन्यान्यत्र वाजी तनयो वीळुपाणिः ।
 सहस्रपाथा अद्भगं समेति ॥१४॥
 सेदमियो वनुष्यतो निपाति समेद्वारमंहस उरुप्यात् ।
 सुजातासः परि चरन्ति वीराः ॥१५॥

pāhi no agne raksháso
 ājushāt pāhi dhūrtér árarusho aghāyóh | tvá yujá pritanā-
 yīr abhi shyam || 13 || séd agnir agnīr áty astv anyān
 yātra vājī tánayo vilūpāṇih | sahásrapāthā akshārā saméti
 || 14 || séd agnir yó vanushyató nipāti sameddhāram ānbasa
 urushyāt | sujātāsah pári caranti vīrah || 15 || 25 ||

॥१६॥

अयं सो अग्निगृहृतः पुरुत्रा यमीशानः समिदिन्धे हविष्मान् ।
 परि यमेत्यध्वरेषु होता ॥१६॥
 त्वे अग्न आहवनानि भूरीशानास आ जुहुयाम नित्या ।
 उभा कृष्वन्तो वहतू मियेधे ॥१७॥

ayám só agnir āhutah parutrā yām īśānah sām id
 indhé havishmān | pári yām éty adhvaréshu hótā || 16 || tvé
 agna āhavanāni bhūriśānása ā juhuyāma nityā | ubhā kṛiṣ-
 vānto vahatū miyédhe || 17 ||

Protect us, O adorable Lord, from the odious demons, guard us from the malice of the churlish sinner. May I, with you for my ally, triumph over adversaries. 13

May this fire of faith of adorable Lord surpass the warmth of all other forces. This self-kindled, vigorous and firm-handed fire possessing thousands of means, works in coordination with imperishable elements. 14

Verily, this is that faith of the adorable Lord which defends us from the malevolent and from heinous sin. It is, whom the well-born worshippers serve and adore. 15

This is that fire, which is honoured in all places, and whom the rich master, presenting oblations to, kindles, and round whom goes the ministrant priest at the place of worship. 16

O adorable fire-divine, may we, with riches in possession, bring you continual offerings in abundance, and both of us—the devotee and the ministrant priest—invoke you to bless our work and worship. 17

इमो अग्ने वीतर्तमानि हव्याजस्तो वक्षि देवतातिमच्छ ।
 प्रति न इं सुरभीणि व्यन्तु ॥१८॥
 मा नो अग्नेऽवीरते परां दा दुर्वाससेऽमतये मा नो अस्यै ।
 मा नः क्षुधे मा रक्षस्ते ऋतावो मा नो दमे मा वन आ जुह्वर्थाः ॥१९॥
 नू मे ब्रह्माप्यग्न उच्छशाधि त्वं देव मुखवद्भयः सुपूतः ।
 रातो त्वामोभयांस आ ते युयं पात स्वस्तिभिः सदा नः ॥२०॥

imó agne vītātamāni havyā-
 jastro vakṣhi devātātīm ácha | prāti na im surabhīṇi vyantu
 || 18 || mā no agne 'vīrate pārā dā durvāsasé 'mataye mā
 no asyaí | mā naḥ kṣudhé mā rakṣhása ṛitāvo mā no dāme
 mā vāna á juhūrthāḥ || 19 || nū me bráhmāpy agna úc cha-
 śādhī tvām deva magbhávadbhyaḥ sushūdah | rātau syāmo-
 bháyāsa á te yūyám pāta svastībhiḥ sádā naḥ || 20 || 20 ||

१२०१ त्वमग्ने सुहवो रण्वसंसुदीती सूनो सहसो दिदीहि ।
 मा त्वे सचा तनये नित्य आ धृष्ट्या वीरो अस्मन्नर्यो वि दासीत ॥२१॥
 मा नो अग्ने दुर्भृतये सचेषु देवेदेव्यमिषु प्र वीचः ।
 मा ते अस्मान्दुर्मतयो भृमाक्षिदेवस्य सूनो सहसो नशन्त ॥२२॥

tvām agne suhávo raṇvāsamḍṛik sudītī sūno sahaso di-
 dīhi | mā tvé sácā tánaye nitya á dhañ mā víró asmán
 náryo ví dāsīt || 21 || mā no agne durbhṛitāye sácābhú de-
 vēddheshv agnīshu prā vocaḥ | mā te asmán durmatáyo
 bhṛimác cid devásya sūno sahaso naśanta || 22 ||

O immortal adorable Lord, may you bear these most acceptable offerings to the presence of the assembly of Nature's bounties, and may they enjoy these fragrant presents. 18

Relinquish us not, O adorable Lord, to the group of persons devoid of courage; nor to deficient clothing; nor to such destitution; leave us not to hunger or to a fiend; expose us not, O observer of truth, to evil, whether in the house or in the forest. 19

May you, O effulgent adorable Lord, without delay bestow upon me and upon those who are liberal in oblations, abundant and wholesome sustenance. May we both, learned and the learner, partake in your munificence; may you all, the divine powers, ever cherish us with blessings. 20

O fire-divine, shine with bright lustre. O source of strength, you are full of effulgence and thus earnestly invoked. May you not let your loyal worshipper, with whom you are associated, be consumed by evil forces; let not our benevolent son fail us. 21

O fire-divine, may you not condemn us to indigence; may not these flaming fires, which Nature's forces have kindled, harm us. O source of strength, let not your displeasure even at our fault, fall upon us. 22

स मर्तो अमे स्यनीक रेवानमर्त्ये य आजुहोति ब्रुव्यम् ।
 स देवतां वसुवर्तिं दधाति यं सूरिर्यीं पृच्छमान एति ॥२३॥
 महो नो अमे सुवितस्य विद्वान्यि सूरिभ्य आ वहा बृहन्तम् ।
 येन वयं संहसाध्वम्भवेमाविक्षितासु आयुषा सुवीराः ॥२४॥
 नू मे मङ्गाप्यम उच्छंशाधि त्वं ऐव सघवद्वयः सुपूवः ।
 रातो स्यामोभयासु आ ते वयं पात त्वस्तिभिः सदा नः ॥२५॥

sá máрто

agne svanika revān āmartye yá ājubóti havyān | sá devātā
 vasuvāniṃ dadhāti yām sūrir arthiṃ prichāmāna éti || 23 ||
 mahó no agne suvitāsyā vidvān rayiṃ sūribhya ā vaha
 bṛihāntam | yēna vayāṃ sahasāvan mādemāvikṣhitāsa āyu-
 shā suvīrāḥ || 24 || nū me brāhmāny agna — || 25 || ॥

(५) द्वितीयं सूत्रम्

(१-११) एकादशस्यैव सूत्रस्य वैधावर्गिर्निश्चित इति । (१) वचनार्थ इत्येकं तन्निबोधो वाक्कि, (२)
 द्वितीयाया अपास्तः, (३) तृतीयाया इत्येक, (४) चतुर्थ्यां वरिः, (५) पञ्चम्या देवीर्होतः, (६) षष्ठ्या
 अतास्तान्ध, (७) सप्तम्या दैव्यो होताती प्रवेत्तौ, (८) अष्टम्यास्तिस्रो देव्यः तत्सत्तातीत्य-
 भाष्यः, (९) नवम्यास्तिस्रः, (१०) दशम्या अपस्तति, (११) एकादश्याय स्वाहाहोतरो
 देवता । निरूप इत्येकः ।

॥१॥ जुषस्व नः समिधमग्ने अथ शोचां बृहद्यजतं धूममुष्वन् ।
 उप स्पृश विष्यं सानु त्पुष्टेः सं रुस्मिभिस्ततनः सूर्यस्य ॥१॥

2.

Jushāsva naḥ samīdham agne adyā śocā bṛihād yajatām
 dhūmām ṛiṇvān | ūpa spṛiṣa divyām sānu stūpaiḥ sām raś-
 mibhis tatanah sūryasya || 1 ||

O radiant adorable fire-divine, the mortal, who offers dedication to the divine immortal, becomes affluent in wealth and wisdom. The same Lord, the deity, favours the seeker who inquiringly goes to Him (i.e. asking who that divine is). 23

O adorable Lord, cognizant of our solemn and auspicious worship, may you bring to the worshippers abundant riches, whereby, through your blessings, we enjoy ourselves with undiminished life, and excellent descendants. 24

May you, O effulgent adorable Lord, without delay, bestow upon me and upon those who are liberal in oblations, abundant and wholesome sustenance. May we both—the learned and the learner—partake in your munificence. May you all, the divine powers, even cherish us with blessings. 25

O adorable fire, kindled by us today, may you gladly accept our fuel-sticks, which emitting the fragrant sacred smoke purify the surroundings. May you then touch with your scorching flames the celestial summits, and overspread your fragrance with the rays of the sun. 1

नराशंसस्य महिमानमेषामुप स्तोपाम यजतस्य यज्ञैः ।
 ये सुकृतवः शुचयो धियंधाः स्वदन्ति देवा उभयांनि हव्या ॥२॥
 ईक्षन्त्ये वो असुर सुदक्षमन्तर्दुतं रोदसी मत्यवाचम् ।
 मनुष्वदग्निं मनुना समिद्धं समध्वराय सद्मिन्महेम ॥३॥

nārāśānsasya mahimānam
 eshām ūpa stoshāma yajatāsya yajñāṇi | yé sukrátavaḥ śu-
 cayo dhiyaṁdbāḥ svādanti devā ubhāyāni havyā || 2 || ilé-
 nyam vo ásuram sudáksham antár dūtām ródasī satyavā-
 cam | manushvād agnīm mánunā sāmiddham sām adhva-
 ráya sādām ín mahema || 3 ||

सपयवो भरमाणा अभिज्ञु प्र वृञ्जते नमसा वर्धिरसो ।
 आजुह्वाना घृतपृष्ठं पृषद्दध्वर्यवो हविषा मर्जयध्वम् ॥४॥
 स्वाध्वो वि दुरो देवयन्तोऽक्षिश्रय रथयुद्वताता ।
 पूर्वी शिशुं न मातरा रिहाणे समग्रवो न समनेष्वञ्जन् ॥५॥

saparyāvo bhāramānā abhijñū
 prā vṛiñjate nāmasā barhīr agnau | ājuhvanā ghṛitāpri-
 shtham priśhadvad ádhvaryavo havishā marjayadhvam || 4 ||
 svādhyò ví dúro devayántó 'śisrayū rathayūr devátātā |
 pūrvī śīsum ná mātārā rihāṇé sām agrāvo ná sámaneshv
 añjan || 5 || 1 ||

We celebrate with dedicated acts the greatness of the illustrious superman amidst enlightened persons, who are pure, most wise, thought inspirers, and who enjoy both kinds of our oblations—physical and spiritual. 2

Let us ever extol the adorable Lord, who is to be adored by us ; He is mighty, dextrous, and the messenger, traversing both worlds—material and spiritual—and the teacher of true knowledge. His glory has been extolled by men in ancient times, as well as by men of today so that He blesses us in our midst for the benevolent acts. 3

The worshippers, reverentially bent upon their knees and bearing the oblation of herbal grasses present it to the adorable fire-divine. O priests, may you serve Him with oblations, invoking Him to be enshrined in your heart and adorn Him with love, as if, with clarified butter. 4

The devout performers of solemn ceremonies, aspiring for chariots, as if, are led to the doors of the chamber of Lord. Ladles, placed to the east, are plying the fire with melted butter at the fire-sacrifice, as the mother cow licks the calf, or as rivers water the fields. 5

॥२॥

उत योषणे दिव्ये मही न उषासानक्ता सुदुर्धेव धेनुः ।
 बर्हिषदा पुरुहूते मघोनी आ यज्ञियं सुविताय श्रयेताम् ॥६॥
 विप्रा यज्ञेषु मानुषेषु कारू मन्ये वा जातवेदसा यजघ्ने ।
 ऊर्ध्व नो अध्वरं हतं हवेषु ता देवेषु वनथो वार्याणि ॥७॥

utá yóshane divyé mahí na ushásānāktā sudúgheva
 dhenúḥ | barhishádā puruhúté maghónī á yajñíye suvitáya
 śrayetām || 6 || víprā yajñéshu mánusheshu kārú mánye vām
 jātāvedasā yājadhyaí | ūrdhvām no adhvarām kṛitam hā-
 veshu tá devéshu vanatho váryāni || 7 ||

आ भारती भारतीभिः सृजोषा इळां देवैर्मनुष्यैर्मिरमिः ।
 सरस्वती सारस्वतेभिर्वाक्त्रिस्तो देवीर्वहिरिदं सन्दन्तु ॥८॥
 तन्नस्तुरीपमघं पोषयिषु देवं त्वष्टृर्विराणः स्पृश्व ।
 यतो वीरः कर्मण्यः सुदक्षो युक्तर्मावा जायते देवर्कामः ॥९॥
 वनस्पतेऽव सृजोषं देवानुमिहृविः शमिता सन्दधाति ।
 सद्गुं होता सत्यतरो यजाति यथा देवानां जनिमानि वेदं ॥१०॥
 आ याहमे समिधानो अर्वाङ्निरेण देवैः सरथं तुरेमिः ।
 बर्हिर्न आस्तामदितिः सुपुत्रा स्वाहा देवा अमृता मादयन्ताम् ॥११॥

á bhārati bhārati-

bhiḥ — || 8 || tán nas turípaṁ — || 9 || vānaspaté 'va —
 || 10 || á yāhy agne — || 11 || २ ||

May day and night, the two youthful damsels, divine and mighty, invoked by all, possessed of wealth, as if, reclined on the bed of sacred firmament, worthy of adoration, be with us like a cow, good at milking. 6

I am inclined to adore you, the two sages, the ministrants at the places of work and worship of men, from whom all the prosperity is derived. May you raise our offspring to a higher stature, and help us to acquire precious treasures preserved amongst Nature's bounties, when the worship is being conducted. 7

May the goddess of culture, associated with the models of other cultures, may the goddess of wisdom in company with men, ordinary and intellectual, may the fire-divine, and may the goddess of divine speech with masters of language come to bless us and enshrine our hearts. 8

O divine architect of universe, well pleased, may you give us procreant vigour, whence a brave son skilled in action, lover of divine powers and resolute like grinding stones, be born. 9

O Lord of forest, may you spread the glories of Nature all around. May the fire-divine, the pacifier, take us across our troubles through truthful means and like the ministering priest, convey our offerings to Nature's bounties. Verily, he knows the secret of divine powers. 10

O fire-divine, kindled into flame, come to our presence in the same chariot with radiant sun and with the swift-moving Nature's bounties; may the mother infinity, the mother of excellent offsprings, enshrine herself on the sacred bed of universe, and may the immortal divine powers be satisfied with the reverentially offered homage. 11

(३) तृतीयं सूत्रम्

(१-१०) दशचर्म्यास्य सूत्रस्य मीमांसकनिर्दिष्टः कृषिः । भूमिर्वेत्ता । विदुष उन्मः ॥

॥३॥ अग्निं वो देवमग्निभिः सजोपा यजिष्ठं द्रुतमध्वरे कृणुध्वम् ।
 यो मर्त्येषु निधुर्विर्कृतावा तपुर्मूर्धा घृतान्नः पावकः ॥१॥
 प्रोधदध्वो न यवसेऽविप्यन्यदा महः संवरणाद्वयस्यात् ।
 आदस्य वातो अनु वाति शोचिरथ स्म ते व्रजनं कृष्णमस्ति ॥२॥

3.

Agnīm vo devām agnibhiḥ sajośhā yajishṭham dūtām
 adbhvaré kṛiṇudbhvam | yó mārtyeshu nīdhruvir ṛitāvā tā-
 purmūrdhā ghṛitānnāḥ pāvakāḥ || 1 || próthad āsvo ná yá-
 vase 'vishyān yadā mahāḥ samvāraṇād vy āsthāt | ād aśya
 vāto ānu vāti śocīr ādha sma te vrājanam kṛishṇām asti
 || 2 ||

उद्यस्य ते नवजातरप वृष्णोऽग्ने चरन्त्यजरा इधानाः ।
 अच्छा धामरूपो धूम एति सं द्रुतो अम् ईयसे हि देवान् ॥३॥
 वि यस्य ते पृथिव्यां पाजो अश्वेषु यदग्नौ समवृक्त जम्भैः ।
 सेनेव सृष्टा प्रसितिष्ट एति यवं न दंस जुह्वा विवेक्षि ॥४॥
 तमिहोपा तमुपसि यविष्ठमग्निमत्यं न मर्जयन्त नरः ।
 निशिदाना अतिथिमस्य योनौ द्विदाय शोचिराहुतस्य वृष्णः ॥५॥

ūd yāsya te nāvajātasya vṛishṇó 'gne cáranty ajārā
 idhānāḥ | āchā dyām arushó dhūmā eti sām dūtó agna
 iyase hí devān || 3 || ví yāsya te pṛithivyām pájo āśret
 trishú yád ānnā samāvṛikta jāmbhaiḥ | séneva śṛishṭā prā-
 sitish ṭa eti yāvaṃ ná dasma juhvā vivekshi || 4 || tám id
 doshā tām ushási yāvishṭham agnīm ātyaṃ ná marjayanta
 nārāḥ | niśśāna ātithim āśya yonau didāya śocīr āhutasya
 vṛishṇaḥ || 5 || ३ ||

O most adorable, fire-divine, consentient with other cosmic fires, may you appoint the terrestrial fire as the messenger at the fire-sacrifice. The fire is established firm for the benefit of mankind; it is the observer of natural laws, is crowned with flames, is the purifier, and is fed upon sacred butter. 1

When the common fire, like a neighing steed about to feed upon the forage, springs up from the vast-enclosing forest, then the wind fans its flame; and the route through which it passes gets scorched and is turned black. 2

O fire-divine, showerer of blessings, while kindled, your undecaying newly-born flames rise upward. The ruddy smoke ascends aloft to heaven, and you proceed to Nature's bounties as their messenger. 3

Your fresh lustre quickly spreads over the earth, when, with your teeth of flame, you devour your food of oblation. Your blaze rushes along like a charging host, when, O splendrous fire, you spread with your flame among the trees, as if, they were barley plants. 4

Men deck that youthful fire both at dawn and at evening as they tend a courser. They kindle it as a guest in their dwellings. Then, brightly shines the splendour of this showerer of blessings, to whom the oblation is offered. 5

॥१॥

सुसंदृक्ते स्वनीकं प्रतीकं वि यद्रुक्मो न रोचंस उपाके ।
 दिवो न ते तन्यतुरेति शुष्मंश्चित्रो न सूरः प्रति चक्षि भानुम् ॥६॥
 यथा वः स्वाहाग्नये दाशेम परीळाभिर्घृतवद्भिश्च हव्यैः ।
 तेभिर्नो अग्ने अमिर्तेर्महोभिः शनं पृथिरायसीभिर्नि पाहि ॥७॥

susamdr̥k te svanīka prātīkaṃ ví yád rukmó ná rócasa
 upāké | divó ná te tanyatúr eti śuśhmas citró ná sūrah
 prāti cakshi bhānūm || 6 ||. yáthā vaḥ svābhāgnāye dāṣema
 párl̥ābhir ghr̥itāvadbhis ca havyaśh | tébhir no agne ámi-
 tair. máhobhiḥ śatám pūrbhír āyasībhir ní pāhi || 7 ||

या वा ते सन्ति दाशुषे अघृष्टा गिरो वा चाभिर्नृवर्तीरुप्याः ।
 तामिर्नः सूनो सहस्रो नि पाहि स्मत्सुरीज्जरितृजातवेदः ॥८॥
 निर्यत्पुतेव स्वधितिः शुचिर्गात्स्वर्गं कृपा तन्वाद् रोचमानः ।
 आ यो मात्रोल्लोन्यो जनिष्ट देवयज्याय सुक्रतुः पावकः ॥९॥
 इता नो अग्ने सोमगा दिदीक्ष्यपि क्रतुं सुचेतसं वतेम ।
 विश्वा स्तोत्रभ्यो गृणते च सन्तु युयं पात स्वस्तिभिः सदा नः ॥१०॥

yá vā

te śánti dāśuṣhe ádhr̥ishtaḥ gíro vā yābhir nr̥ivátir urush-
 yāh | tábhir naḥ sūno sahaso ní pāhi smát sūrīñ jaritr̥īñ
 jātavedaḥ || 8 || nír yāt pūtéva svádbhitiḥ śucit gāt sváyā
 kṛipā tanvā rócamaṇaḥ | ā yó mātrór usēnyo jānisha de-
 vayājyāya sukrátuḥ pāvakaḥ || 9 || etā no agne saūbhagā
 didibhy āpī krátuṃ sucētasam vatema | víśvā stotr̥ibhyo
 gr̥ṇaté ca santv yūyām pāta — || 10 || ॥

Resplendent fire, when you shine near at hand like gold, your appearance takes a beautiful form. Your mighty power issues like thunderbolt from firmament, and your lustre is displayed like the wondrous sun. 6

We present to you, O fire-divine, the sacred oblations, mixed with the milk of love and butter of devotion. May we have the blessings of your boundless glories as the protections within the innumerable fortresses of iron. 7

O omniscient, source of strength, munificent fire-divine, may you protect us, your worshippers and praisers, with those unobstructed splendours which belong to you, and with those songs wherewith you protect the learned seers and the chanters of praises. 8

The bright fire-divine, radiant with its own diffusive lustre, issues like a sharpened axe. It is praiseworthy, the doer of great deeds, and the purifier. It gets manifested out of the two parents, the sacred fuel-sticks, for invoking Nature's bounties. 9

Illume for us, O fire-divine, to grant these auspicious riches; may we possess a son, who promises to be intelligent, and becomes the celebrator of sacred institutions. May all good rewards be granted to your praisers, and to him who eulogizes you. May you ever preserve us with blessings. 10

(७) यनुर्यं भनम

(१-१०) इशर्वस्यैव भनम्यं सैवावमविरेमिन् कृषिः । भद्रिरेता । विपुषं गन्धः ॥

१५॥

प्र वः शुभान् भानवे भरध्वं हव्यं मूर्तिं चाभये सुपूतम् ।
 यो देव्यानि मानुषा जनुप्यन्तर्विश्वानि विद्याना जिगाति ॥१॥
 स गृत्सो अमिस्तरुणश्चिदस्तु यतो यविष्ठो अजनिष्ट मातुः ।
 सं यो वना युवते शुचिदुन्भूरि चिदन्ना समिदत्ति सयः ॥२॥

4.

Prá vah ſukráya bhānāve bbaradhvam havyám matim
 cāgnāye sūpūtam | yó datvyāni mánushā janūnshy antár
 víśvāni vidmānā jīgāti || 1 || sá gr̥tsō agnīs tárūṇaṣ cid
 astu yáto yáviṣṭho ájanisṭha mātúḥ | sám yó vānā yuvāte
 śúcīdan bhūri cid ānnā sám id atti sadyāḥ || 2 ||

अस्य देवस्य संसयनीकि यं मर्तीसः श्येतं जगृभ्रे ।
 नि यो गृभं पौरुषेयीमुवोचं दुरोकमग्निरायवे शुशोच ॥३॥
 अयं कविरकविषु प्रचेता मर्तेश्वमिरमृतो नि धायि ।
 स मा नो अत्र जुहुरः सहस्त्रः सद्वा त्वे सुमनसः स्याम ॥४॥
 आ यो योनिं देवकृतं ससाद् कत्वा ह्यमिरमृतो अतारित् ।
 तमोर्षधीश्च वनिनश्च गर्भं भूमिश्च विश्वधायसं विभर्ति ॥५॥

asyá de-

vásya samsády ánike yám mártāsaḥ syetám jagribhré | ní
 yó gr̥ibham paúrusheyīm uvóca durókam agnír āyāve śu-
 ṣoca || 3 || ayaṁ kavír ákaviṣhu prācetā mārteshv agnír
 amṛito ní dhāyi | sa má no átra juhuraḥ sahasvaḥ sádā
 tvé sumánasaḥ syāma || 4 || ā yó yonim devákṛitam sasáda
 krátvā hy āgnír amṛitān átārit | tám ōśadbhiḥ ca vanīnaṣ
 ca gárbbham bhūmiḥ ca viśvādhāyasam bibharti || 5 || ५॥

Offer your sacred homage and praise to the refulgent splendour of adorable Lord who, with all His knowledge, goes as a messenger through all Nature's forces and human beings. 1

The sagacious Lord has been our guide from the time that He is revealed through the mother Infinity. He is ever youthful; with his shining-teeth He assails the forest of physical delusions, and in a moment devours them as food, though they may be plenteous. 2

Men apprehend Him (the fire-divine) as pure splendour in the principal abode of that divine power. He is worthy of lofty adoration, and blazes with His glory for the good of mankind and for the destruction of evil forces. 3

This far-seeing, sagacious, immortal Lord has been enshrined in the hearts of non-sagacious. May you not forbear to harm us, O mighty Lord, in this world, since we long to share your gracious favour. 4

The herbs, the trees and the earth bear this all-supporting fire-divine as the germ. He occupies an appropriate place assigned by Nature's bounties. May He, as one of His functions, convey our homage to immortal divine powers. 5

॥१॥ ईशे ह्य॑भि॒रमृत॑स्य भू॒रेरीशे॑ रा॒यः सु॒वीर्य॑स्य दा॒तोः ।
 मा त्वा॑ व॒यं स॒हसा॑व॒न्नवीरा॑ माप्स॒वः परि॑ प॒दाम् मादु॑वः ॥६॥
 परि॑प॒द्यं ह्यर॑णस्य रे॒क्णो॑ नित्य॑स्य रा॒यः पत॑यः स्याम ।
 न शेपो॑ अ॒ग्ने अ॒न्यजा॑तमु॒स्त्यचे॑तानस्य मा प॒थो ॥७॥

īṣe hy āgnīr amṛtasya bhūreriṣe rāyāḥ suvīryasya
 dātoḥ | mā tvā vayam sahasāvann avirā māpsavaḥ pari
 shadāma māduvaḥ || 6 || parishādyam hy āraṇasya rékṇo
 nītyasya rāyāḥ pātayaḥ syāma | ná śeṣho agne anyājātam
 asty ācetānasya mā pathó ví dukshah || 7 ||

न॒हि ग्र॒भायार॑णः सु॒शेवो॑ऽन्योर्द॒र्यो मन॑सा॒ मन्त॒वा उ॑ ।
 अ॒थो चि॒दोक्तः॑ पुनरि॒त्स ए॒त्या नो॑ वा॒ज्यभी॑पाळे॒तु नव्यः॑ ॥८॥
 त्वम॑ग्ने व॒नुष्य॑तो नि पा॒हि त्व॑म् नः स॒हसा॑व॒न्नव्यात् ।
 सं त्वा॑ ष्व॒सन्वदु॑भ्ये॒तु पाथः॑ सं रा॒यिः स्पृ॑हुया॒य्यः सह॑स्त्री ॥९॥
 पु॒ता नो॑ अ॒ग्ने सो॒मगा॑ दि॒दीक्षा॑पि॒ क्रतुं॑ सु॒चेत॑सं व॒तेम ।
 विश्वा॑ स्तो॒तृभ्यो॑ गृ॒णते॑ च॒ सन्तु॑ यु॒यं पा॑त स्व॒स्तिभिः॑ सदा॑ नः ॥१०॥

nahī grābhāyā-
 raṇaḥ suśevo 'nyódaryo mānasā mántavā u | ádhā cid ókaḥ
 púnar ít sá ety á no vājy ābhishāl etu návyah || 8 || tvām
 agne vanushyató — || 9 || etā no agne saúbhagā — || 10 || ॥

Adorable Lord has power to grant abundant celestial nourishing nectar. He has power to grant riches and valour. O victorious Lord, let us, while we are so close to you, not remain devoid of strength, devoid of posterity, of beauty, and of devotion. 6

Wealth is competent to the acquittance of debt; may we be masters of our permanent possessions. He is not real offspring, who is begotten by another. May you not give a long rope to a blockhead. 7

Unwelcome for adoption is the stranger, who is begotten of another. He is not to be contemplated even in thought as fit for acceptance. For verily, he would like to return to his own house. Therefore, let there come to us our own child, a new-born, victorious over foes, and rich in wisdom. 8

May you, O adorable Lord, defend us against the malignant. May you, endowed with strength, preserve us from defaming actions. May the sacrificial food come to you free from defect. May the riches, that we crave, come to us by thousands. 9

Illume for us, O fire-divine these auspicious riches; may we attain perfect understanding. May all good rewards be granted to your praisers and the householder. May you ever cherish us with blessings. 10

(५) पञ्चमं सूक्तम्

(१-५) नवर्चस्यास्य सूर्यास्य मेजावर्चमिर्वसिष्ठ ऋषिः । वैश्वानरोऽङ्गिरस्ता । पिबुर् अन्तः ॥

Bali

प्राप्तये त्वसे भरध्वं गिरं दिवो अर्तये पृथिव्याः ।
यो विश्वेषाममृतानामुपस्थे वैश्वानरो वावृधे जागृवद्भिः ॥१॥

पृष्टो दिवि धायुभिः पृथिव्यां नेता सिन्धूनां वृषभः स्तिर्यानाम् ।
स मानुषीरग्नि विशो वि भाति वैश्वानरो वावृधानो वरेण ॥२॥

5.

Prāgnāye tavāse bharadhvam gīraṇ divo aratāye prithivyāḥ | yō viśveshām amṛtānām upāsthe vaiśvānarō vāvṛidhē jāgṛivādbbhiḥ || 1 || priṣṭō divi dhāy agnīḥ prithivyām netā sīndhūnām vṛishabhā stīrānām | sā mānushīr abhī viśo vī bhāti vaiśvānarō vāvṛidhānō vāreṇa || 2 ||

त्वद्भिया विश आयुजसिक्कीरसमुना जहतीर्भोजनानि ।
वैश्वानर पूरवे शोशुचानः पुरो यदग्ने दुर्यज्ञदीदिः ॥३॥
तव त्रिधातु पृथिवी उत योवैश्वानर मृतमग्ने सचन्त ।
त्वं भासा रोदसी आ तन्त्याजस्त्रेण शोचिषा शोशुचानः ॥४॥
त्वामग्ने हरितो वावशाना गिरः सचन्ते धुनयो घृताचीः ।
पतिं कृष्टीनां रथ्य रथीणां वैश्वानरमुपसीं केतुमह्वाम् ॥५॥

tvād

bhiyā viśa āyann āsīknīr asamanā jābatīr bhōjanāni | vaiśvānara pūrāve śośucānaḥ puro yad agne darāyann ādideḥ || 3 || tāva tridhātu prithivī utā dyaūr vaiśvānara vratām agne sacanta | tvām bhāsā rōdasi ā tatanthājasreṇa śociṣhā śośucānaḥ || 4 || tvām agne harito vāvaśanā gīraḥ sacante dhūnayo ghrītāciḥ | pātiṁ kṛiṣṭīnām rathyām rayīṇām vaiśvānarām uśhāsam ketūm āhnām || 5 || १ ||

Offer praise to the mighty adorable Lord, traversing without hindrance heaven and earth. His is the supreme glory amongst the immortal cosmic powers, which grow in the lap of Nature's divinities, and is realized by those who wake (from the slumber of ignorance). 1

Universal fire-divine is the promotor of the rivers and the showerer of the waters. He is effulgent and has been pervading the firmament and the earth. The universally honoured Lord, augmenting with the most excellent glory, shines upon the world and mankind. 2

Through your fear, O universal fire, the dark evil forces, though of many minds, come under a control, having abandoned their possessions. Adorable Lord, may you shine upon all men and blaze, consuming the cities of their foes. 3

O Universal fire-divine, both the earth and heaven, submit them to your threefold jurisdiction. Refulgent in your undecaying splendour, you invest both the worlds with lustre. 4

The solar horses, full of ardour, honour you, O universal fire, neighing, as if, our resonant hymns, that are full of devotion. You are Lord of men, our conveyer of riches, and ensign of dawns and days. 5

७८॥ त्वे असुर्यं वसवो नृप्यन्क्रतुं हि ते मित्रमहो जुषन्त ।
 त्वं दस्युरेकसो अम आज उरु ज्योतिर्जनयन्नाथीय ॥६॥
 स जायमानः परमे व्योमन्वायुर्न पायः परि पासि स्यः ।
 त्वं भुवना जनयन्नाभि कृत्तपत्याय जातवेदो दशस्यन् ॥७॥
 तामग्ने असे इषमेरेयस्व वैश्वानर द्युमती जातवेदः ।
 यया राघः पित्र्यसि विश्ववार पूयु श्रवो दाशुपे मतीय ॥८॥
 तं नो अमे मघवद्भ्यः पुरुक्षं रयि नि वाजं श्रुत्य युवस्व ।
 वैश्वानर माहि नः शर्म यच्छ रुद्रेभिरग्ने वसुभिः सजोषाः ॥९॥

tvé asuryām vásavo ny ṛiṇvan krátum hí te mitramaho
 jushánta | tvám dásyūñr ókaso agna āja urú jyótir janá-
 yann áryāya || 6 || sá jáyamānaḥ paramé vyòman vāyúr ná
 pátbhaḥ pári pási sadyáh | tvám bhúvanā janáyann abhí
 krann ápatyāya jātavedo dasasyān || 7 || tám agne asmé
 ishama érayasva vaiśvānara dyumatīm jātavedaḥ | yáyā rá-
 dhaḥ pínvasi viśvavāra prithú śrávo dāśúshe mártiyāya
 || 8 || tám no agne maghávadbhyaḥ purukshúm rayīm ní
 vájañ śrútyam yuvasva | vaiśvānara máhi naḥ śarma ya-
 cha rudrébhir agne vásubhiḥ sajóshāḥ || 9 || ॥

(६) त्वं नृप

(१-७) ममसंयाग्य भुजस्य मेवावरणितमिष क्रयिः । वैश्वानरोऽग्निदेवता । प्रिष्टुर् वन्दः ॥

७९॥ प्र सन्नाजो असुरस्य प्रशस्ति पुंसः कृष्टीनामनुमाद्यस्य ।
 इन्द्रस्यैव प्र तवसंस्कृतानि वन्दे दारं वन्दमानो विवस्मि ॥१॥

6.

Prá samrájo ásurasya práśastim puñsāḥ kṛiṣṭhīnām anu-
 mádyasya | indrasycva prá tavásas kṛitáni vānde dārūm
 vāndamāno vivakmi || 1 ||

O reverencer of friends, forces of celestial realms submit themselves before your vigour. They propitiate you for your deeds. You bring forth vast light for the benefit of righteous persons, and expel the dark elements from their dwellings. 6

Manifest in the loftiest heaven, you like wind reach in a moment the place where divine forces inhabit. O omnipresent fire, you show favour to your sons and with loud roaring thunder give life to creatures. 7

May you send to us, O fire-divine, the universal leader, knower of all that is born, that brilliant sustenance whereby you confer wealth, and grant wide-spread abundant food and fame to the mortal, who offers worship to you. 8

Bestow upon our nobles and leaders the riches and renowned wealth which feed many. Associated with the vital and life providing elements, may you grant us, O universal fire divine, infinite happiness. 9

6

I glorify the achievements of that terrestrial fire, male personified, and salute the most revered amongst common men, the universal sovereign, the mighty one like a cloud and the demolisher (of all that is inimical). Besides, may I so proclaim that his exploits are, as if, comparable to that of the resplendent (the sun). 1

कविं केतुं धासि भानुमद्रेहिन्वन्ति इं राज्यं रोदस्योः ।
 पुरन्दरस्य गीर्भिरा विवासेऽभेर्गतानि पुर्व्या महानि ॥२॥
 न्यक्तृन्मयिनीं मृध्नाचः पुणीरश्रुदौ अवुधौ अयज्ञान् ।
 प्रप्र तान्दस्त्रैरभिर्विवायु पूर्वश्चकारापरां अयज्युन् ॥३॥
 यो अपाचीने तमसि मदन्तीः प्राचीश्चकार नृतमः शचीभिः ।
 तमीशानं वस्वो अग्निं गृणीषेऽनानतं द्रमयन्तं पृतन्युन् ॥४॥
 यो देह्योऽने अर्नमयद्दधन्नेर्यो अर्यपत्नीरुपसंश्चकार ।
 स निरुध्या नहुषो युद्धो अग्निर्विशंश्चके बलिहृतः सहोभिः ॥५॥

kavim ketum dhāsim bhānūm
 ādrer hinvānti śam rājyaṁ ródasyoh | puramdarasya gīrbhīr
 ā vivāse 'gnér vratāni pūrvyā mahāni || 2 || ny ākratūn gra-
 thāno maridhrāvācaḥ pañīr aśraddhān avridhān ayajñān |
 prā-pra tān dāsyaūr agnir vivāya pūrvaḥ cakārāparān
 āyajyūn || 3 || yó apācīne tāmasi mādantiḥ prāciḥ cakāra
 nṛitamah śacībhiḥ | tām īśānam vāsvo agnīm gṛṇīṣhé 'nā-
 natam damāyantam pṛitanyūn || 4 || yó dehyò ānamayad
 vadhasnair yó arya-patnīr ushāsaḥ cakāra | śā nirūdhyā ná-
 husho yahvó agnir viśaḥ cakre balihrītaḥ sáhobhiḥ || 5 ||

यस्य शर्मन्नुप विश्वे जनास एवेस्तस्युः सुमतिं निक्षमाणाः ।
 वैश्वानरो वरमा रोदस्योराग्निः संसाद पित्रोरुपस्थम् ॥६॥
 आ देवो ददे बुध्न्याऽने वसूनि वैश्वानर उदितु सूर्यस्य ।
 आ समुद्रादवरादा परस्मादग्निर्ददे दिव आ पृथिव्याः ॥७॥

yāsya śarmann ūpa viśve jānāsa évais tasthūḥ sumatīm
 bhīkshamāṇāḥ | vaiśvānaró varam ā ródasyor āgnīḥ sasāda
 pitrór upāstham || 6 || ā devó dade budhnyā vāsūni vaiśvā-
 narā údītā sūryasya | ā samudrād āvarād ā párasmād āgnir
 dade divā ā pṛithivyāḥ || 7 || ० ||

They propitiate Him, the fire-divine, who is wise, the manifesting, the sustaining, the enlightener of the pious, the giver of happiness, the sovereign of heaven and earth. I glorify with hymns the ancient and mighty works of fire-divine, the demolisher of strongholds of evils. 2

May the fire-divine chase away those infidels, who do not perform worship and who are uncivil in speech. They are niggards, unbelievers, say no tribute to fire-divine and offer no homage. The fire-divine turns those godless people far away who institute no sacred ceremonies. 3

I glorify that celestial fire, the sun personified, who with all his manly prowess drives the maidens, the dawns, eastward who were as far rejoicing in the western darkness. I extol that fire in the sun, the lord of riches, the unyielding tamer of adversaries. 4

He is the mighty fire-divine, who by his fatal weapons baffles the devices of evil-doers, who creates the dawns, the brides of the sun. He, with his conquering strength, coerces the faithless people and impels them to bring their tributes to Lord bound by discipline. 5

He is that universal fire-divine, the sun, in whose protection all men rest by nature, with a desire to enjoy his gracious favour. This celestial fire, the leader of cosmos, finds the choicest abode in his parent's bosom, a seat between the heaven and earth. 6

The celestial sun, the leader of the cosmos, takes away the glooms from the firmament while he rises. He takes them away from the lower firmament of the earth, as well as from the upper firmament of heaven. 7

(७) सप्तमं सूक्तम्

(१-७) सप्तमं सूक्तम् भेदावगतिर्विहितं ऋषिः । मन्त्रिद्वयता । विष्णुः छन्दः ॥

॥१०॥

प्र वो देवं चित्महस्तानममिमश्च न वाजिनं हिषे नमोभिः ।
 नवा नो द्रुतो अध्वरस्य विद्वान्मना देवेभ्यु विविदे मितद्रुः ॥१॥
 आ याँष्टमे पथ्याँ अनु स्वा मन्द्रो देवानाँ सुख्यं जुषाणः ।
 आ सानु शुष्मैर्नदयन्पृथिव्या जम्भेभिर्विश्वमुशधग्वनानि ॥२॥

7.

Prá vo devám cit sahasānām agnīm áṣvam ná vājínam
 hishe námobhiḥ | bhávā no dūtó adhvarásya vidvān tmánā
 devéshu vivide mitádruh || 1 || á yāhy agne pathyā ánu svā
 mandró devānām sakhyām jushāṇāḥ | á sānu śúshmair na-
 dáyan prithivyā jámbhebhīr víṣvam uśádhag vānāni || 2 ||

प्राचीनो यज्ञः सुधितं हि वह्निः प्रीणीते अमिरीकृतो न होता ।
 आ मातरा विश्वारि हुवानो यतो यविष्ठ जज्ञिषे सुशेवः ॥३॥
 सद्यो अध्वरे रथिरं जनन्त मानुषासो विचेतसो य एषाम् ।
 विश्वामधायि विश्वपतिदुरोणेऽमिमन्द्रो मधुवचा ऋतावा ॥४॥
 अस्तादि वृत्तो वह्निराजगुन्वानमिब्रह्मा नृपदने विधृता ।
 योश्च यं पृथिवी वावृधते आ यं होता यजति विश्वारम् ॥५॥

prácīno yajñāḥ súdhitam hí barhiḥ prīṇité agnir īlītó ná
 hótā | á mātārā visvāvāre huvānó yáto yavishtṥa jajñishé
 susévah || 3 || sadyó adhvaré rathiráṁ jananta mánushāso
 vícetaso yá eshām | viśām adhāyi viśpátir duronē 'gnir
 mandró mádhuvacā řitāvā || 4 || ásādi vřitó váhnir ājagan-
 vān agnir brahmā nřishádane vidhartā | dyaús ca yám pri-
 thiví vāvřidhāte á yám hótā yájati visvāvāram || 5 ||

I propitiate with oblations the divine, vigorous fire-divine, rapid as a horse. May you knowing our wishes, be a herald of our benevolent selfless works. He regulates Nature's bounties according to strict measures. 1

Come, O fire-divine, rejoicing by your own paths, delighting in the alliance of Nature's bounties, roaring with your fury on the high places of the earth and threatening to consume all the woods and forests with your teeth like flames. 2

The worship advances; the sacred grass is strewn; the fire-divine is adored and made propitious as the ministrant priest. May you invoke the all-boon-bestowing parents,—heaven and earth—,of whose children, O fire-divine, you happen to be the youngest. 3

Wise men promptly generate Him (the fire-divine) at the initiation of sacrifice and make Him leader of the solemn worship. He is established as the Lord in the homes of people. He is delightful, sweet-spoken, and the observer of eternal laws. 4

The fire-divine, selected as the bearer of oblation, is established in the homes of worshippers. He presides over work and worship, and sustains them. He is the giver of all boons; Him heaven and earth extol, and Him the ministrant priests worship. 5

एते युष्मेभिर्विश्वमातिरन्त मन्त्रं ये वारं नर्या अतेशन् ।
 प्र ये विशोस्तिरन्त श्रोषमाणा आ ये मे अस्य दीर्घयज्ञतस्य ॥६॥
 नू त्वामम ईमहे वसिष्ठा ईशानं सूनो सहसो वसूनाम् ।
 इषं स्तोतृभ्यो मघवद्भ्य आनव्युयं पात स्वस्तिभिः सदा नः ॥७॥

eté

dyumnébbhir víśvam átiranta mántram yé váraṃ náryā áta-
 kshan | prá yé víśas tiránta gróshamānā á yé me asyá dí-
 dhayann řitásya || 6 || nū tvám agna imahe vásisbṭhā īśā-
 nām sūno sabaso vásūnām | īśhaṃ stotṛibhyo maghávad-
 bhya ānaḍ yūyám pāta svastibhiḥ sádā naḥ || 7 || 10 ||

(८) अहमं सूक्तम्

(१-७) सप्तर्चन्यास्य सूक्तस्य मैत्रावरुणिवसिष्ठ ऋषिः । अग्निदेवता । विष्णु उच्यते ॥

७.८

इन्धे राजा समर्यो नमोभिर्यस्य प्रतीकमाहुतं घृतेन ।
 नरो हव्येभिरीळते सवाद्य आमिरग्र उपसामशोचि ॥१॥
 अयमु प्य सुमहौ अवेदि होता मन्द्रो मनुषो युक्तो अग्निः ।
 वि भा अंकः सष्टजानः पृथिव्यां कृष्णपविरोपधीभिर्ववक्षे ॥२॥

8.

Indhé rájā sām aryó námobhir yásya prátikam áhutam
 ghríténa | náro havyébhir ilate sabádha ágnír ágra ushā-
 sām asoci || 1 || ayám u shyá sūmahāñ avedi hótā mandró
 mánusho yahvó agníḥ | ví bhā akah sasrijānāḥ prithivyām
 kṛishṇápavir óshadhībhir vavakshe || 2 ||

These brilliant men surpass everyone of us in glory, who with skill recite hymns to this highest divine power and also those who eagerly listen to these laudations, and abide by the holy statutes of Lord. 6

We, the celebrated devotees, implore you, O fire-divine, the source of strength, Lord of treasures, that may you, without delay, bestow food upon your adorers and may you ever cherish us with blessings. 7

8

The sovereign fire-divine, supreme of all divine powers, is kindled with tributes, and invoked with the butter of devotional love by his faithful devotees. The men adore him with oblations. The sacred fire-divine is lighted before the advent of dawn. 1

This most mighty fire-divine has been acknowledged amongst men as the invoker, the giver of delight, and the most powerful. He spreads light over the earth; and whilst eagerly burning the plants with his teeth of flames, he leaves dark tracks behind him. 2

कया॑ नो॒ अग्ने॑ वि॒ वसः॑ सुवृ॒क्तिं का॑सु॒ स्वधामृ॑णवः॒ शस्य॑मानः ।
कदा॑ भवे॒म॒ पत॑यः सुद॒त्र रा॒यो व॒न्तारो॑ दुष्ट॒रस्य॑ सा॒धोः ॥३॥

kāyā no agne ví
vasaḥ suvṛiktīm kām u svadhām ṛiṇavaḥ śasyāmānaḥ | kadā
bhavema pátayaḥ sudatra rāyo vantāro duṣṭárasya sādhoḥ
॥ 3 ॥

प्र॒प्राय॑म॒ग्निर्भ॑रत॒स्य॑ शृ॒ण्वे वि॒ यत्सूर्यो॑ न रो॒चति॑ बृ॒हद्वाः ।
अ॒ग्नि यः प॑रुं पृ॒तना॑सु त॒स्यो घृ॑तानो दे॒व्यो अ॒ति॒थिः शु॒शोच॑ ॥४॥
अ॒स॒न्नि॒त्वे आ॒हव॑नानि भूरि॒ भुवो॑ वि॒श्वेभिः॑ सु॒मना॑ अनी॒केः ।
स्तु॒त॒भि॒दमे॑ शृ॒ण्वि॒षे शृ॒णानः॑ स्व॒यं वर्ध॑स्व त॒न्वै सु॒जात॑ ॥५॥

prā-prāyám agnir bharatásya ṣṛiṇve ví yát sūryo ná
rócate bṛihád bhāḥ | abhí yāḥ pūrúm pṛitanāsu tasthaú
dyutānó daívyo átithiḥ śuśoca ॥ 4 ॥ ásann ít tvé āhavanāni
bhūri bhúvo víśvebhiḥ sumánā ánikaiḥ | stutáḥ cid agne
ṣṛinvishe ṣṛiṇānāḥ svayám vardhasva tanvām sujāta ॥ 5 ॥

इ॒दं वचः॑ शत॒साः संस॑ह॒स्त्रमु॒दम॑ये॒ जनि॑षीष्ट द्वि॒वर्हीः ।
शं य॒स्तोतृ॑भ्य॒ आप॑ये भवा॒ति द्यु॒मद॑मीव॒चात॑नं र॒क्षोहा॑ ॥६॥
नू त्वा॒मम॑ ई॒महे॑ वसि॒ष्ठा ई॒शानं॑ सू॒नो सह॑स्रो व॒र्सान् ।
इ॒षं स्तो॒तृभ्यो॑ म॒घव॑द्भ्य॒ आन॑ङ्गुयं पा॒त स्व॒स्तिभिः॑ सदा॑ नः ॥७॥

idám vácaḥ śatasāḥ sāmsahasram úd agnáye janishīṣṭa
dvibárbhāḥ | śám yát stotrībhya āpāye bhávāti dyumád ami-
vacātanam rakshohā ॥ 6 ॥ nū tvām agna imahe — ॥ 7 ॥ १॥

How do you decorate our hymns, O fire-divine ? What power do you exert when glorified ? When, O bounteous Lord, shall we be the possessors of riches, and winners of precious wealth which none may snatch from us ? 3

This fire-divine is greatly celebrated by the institutor of the ceremony, when he shines like the sun with lofty splendour. He glorifies the brave in the struggle and shines in full refulgence as a heavenly guest. 4

Full many offerings have been presented to you, O fire-divine. With all your flames be propitious, and favourably listen to the invocations of the worshipper. Having been glorified, may you on your own magnify your person. 5

May my words that win a hundred and a thousand treasures, addressed with redoubled force to the fire-divine, become the source of conferring fame, of removing diseases, and of destroying evil forces. May they be the means of happiness, to the eulogists and their kinsmen. 6

We, the celebrated devotees, implore you, O fire-divine, the source of strength, lord of treasures, that may you without delay bestow food upon your adorers, and may you ever cherish us with blessings. 7

(९) मधसं सूक्तम्

(१-९) ऋषयस्तस्य सूक्तस्य वैभाववर्णितसिद्ध कविः । मयिदेवता । त्रिष्टुप् छन्दः ॥

॥ १ ॥

अबोधि जार उषसांमुपस्थाद्धोता मन्द्रः कवितमः पावकः ।
 दधाति केतुमुमयस्य जन्तोर्हव्या देवेषु द्रविणं सुकृत्सु ॥१॥
 स सुकृत्तुर्यो वि दुरः पणीनां पुनानो अर्कं पुरुभोजसं नः ।
 होता मन्द्रो विशां दमूनास्तिरस्तमो ददशे राम्याणाम् ॥२॥

9.

Ābodhi jārā ushāsām upāstbād dhótā mandrāḥ kavita-
 mah pāvakāḥ | dādhati ketūm ubhāyasya jantōr havyā
 devēshu drāviṇam sukṛitsu || 1 || sá sukrátur yó ví dūrah
 paṇinām punānó arkām purubhójasam nah | hótā mandró
 viśām dāmūnās tirās támo dadṛise rāmyāṇām || 2 ||

अमूरः कविरदितिर्विवस्वान्सुसंसन्मित्रो अतिथिः शिवो नः ।
 चित्रमानुरुषसां भ्रात्यग्रेष्वां गर्भः प्रस्वः आ विविश ॥३॥
 इलिन्यो वो मनुषो युगेषु समनुगा अशुचञ्जातवेदाः ।
 सुसंद्दशा भानुना यो विभाति प्रति गावः समिधानं बुधन्त ॥४॥

āmūrah

kavir āditir vivāsvān susamsān mitrō ātithiḥ śivó nah |
 citrābhānur ushāsām bhāty āgre 'pām gārbhah prasvā ā
 viveṣa || 3 || ilēnyo vo mānuṣho yugēshu samanagā aśucaj
 jātāvedāḥ | susamdrīṣā bhānūnā yó vibhāti prāti gāvaḥ sam-
 idbhānām budhanta || 4 ||

He (the sun), who rises from the bosom of the dawn, is the consumer of beloved creatures, the invoker, the giver of delight, the wisest of the wise, and the purifier. He gives consciousness to both classes of beings, men and animals, oblations to Nature's bounties, and riches to the pious. 1

He is the sun, who is the accomplisher of great deeds, who forces open the doors of the dark fortresses and recovers for us the radiant source of light, bestowing nourishment to many. Verily, he is the invoker of Nature's bounties, and a giver of bliss. He is seen by all people dissipating the gloom of the nights. 2

He is unperplexed, far-seeing, elevated, resplendent, right-directing, a friend, a guest, the bestower of prosperity upon us, and wonderfully radiant. He shines before the dawns and further is the embryo of waters, and he enters into the nascent plants. 3

He, the fire-divinē, has been adored through human ages. He, the born-knower, gleams refulgent with his lovely lustre when engaged in a battle. The devotees wake to meet Him when enkindled at the altar. 4

अग्ने याहि दुत्सं॑ मा रिषण्यो देवौ॑ अच्छा॑ ब्रह्म॑कृता ग॒णेन॑ ।
 सरस्वतीं॑ म॒रुतो॑ अ॒श्विना॒पो यक्षि॑ देवान्न॒लधेया॑य विश्वान् ॥५॥
 त्वान॑भे समिधा॒नो वसि॑ष्ठो जरू॒थं ह॒न्यक्षि॑ रा॒ये पु॒रन्धि॑म् ।
 पु॒रु॒णीया जा॑तवेदो जरस्व यु॒यं पा॑त स्व॒स्तिभिः॑ सदा॑ नः ॥६॥

agne yāhi dūtyam mā rishanyo
 devāñ áchā brahmakṛtā gaṇēna | sárasvatim marúto aśví-
 nāpó yáksbi devān ratnadhéyāya víśvān || 5 || tvām agne
 samidhāno vásishṭho jārūtham han yáksbi rāyé púramdhim |
 puruṇīthā jātavedo jarasva yūyám pāta — || 6 || 12 ||

(१०) इयमं सूक्तम्

(१-५) पञ्चमस्यास्य सूक्तस्य विधापवन्तिस्तिष्ठ कविः । मन्त्रिर्देवता । मिष्टुर् अन्वः ॥

॥१॥ उ॒षो न जा॑रः पृथु॑ पाजो॑ अ॒श्वेह॑र्वियु॒तदी॒द्यच्छो॑शु॒चानः॑ ।
 वृषा॑ हरिः शु॒चिरा॑ मा॒ति भा॑सा धियो॑ हि॒न्वान॑ उ॒शती॑रजीगः ॥१॥
 स्व॑र्णं वस्तो॒रुप॑सा॒मरोचि॑ य॒ज्ञो त॑न्वा॒ना उ॒शिजो॑ न म॒म्यं ।
 अ॒भिर्जन्मा॑नि दे॒व आ वि॑ वि॒द्वान्द॒वदु॑तो दे॒वया॒वा वनि॑ष्ठः ॥२॥

10.

Ushó ná jārāḥ prithú pájo aśred dávidyutad dídyac
 chósucānah | vṛśhā hāriḥ śúcir á bhāti bbāsā dbíyo hin-
 vāná uṣatír ajīgaḥ || 1 || svār ná vāstor ushāsām aroci ya-
 jñām tanvāná uśijo ná mánma | agnir jánmāni devá á ví
 vidvān dravád dūtó devayāvā vānishṭhaḥ || 2 ||

O fire-divine, fail you not to go to Nature's bounties in your function as a messenger of them who are present here in the assembly of prayer. May you bring all the divinities, the divine speech, the divine vital powers, the pair of twin-divines and the waters so that they may bestow riches upon us. 5

O fire-divine, the celebrated sage when enkindling you, destroys the malignant. May you give us wealth in plenty. May you sing praise in choral song, O fully enlightened, and may you ever cherish us with blessings. 6

10

Like the lover of the dawn (the sun), he, the fire-divine, sends forth radiant, bright, resplendent, and extensive lustre. He, the showerer of blessings, the receiver (of oblations), shines in his splendour, encouraging holy works. He arouses people for new aspirations. 1

He, like the sun, shines, while morn is breaking and priests weave the sacrifice and repeat the praises. The munificent fire-divine, the messenger of Nature's bounties, the cognizer of their birth, proceeds to them, and hastens in various directions. 2

अच्छा गिरो मृतयो देवयन्तीरग्निं मिक्षमाणाः ।
 सुसंदर्शं सुप्रतीकं स्वयं हव्यवाहमरतिं मानुषाणाम् ॥३॥
 इन्द्रं नो अग्ने वसुभिः सजोषां रुद्रं रुद्रेभिरा वेहा बृहन्तम् ।
 आदित्येभिरर्दिति विश्वजन्यां बृहस्पतिमृकभिर्विश्वारम् ॥४॥
 मन्द्रं होतारमुशिजो यविष्ठमग्निं विश ईळते अध्वरेषु ।
 स हि क्षपावी अमवव्रयीणामर्तद्रो दूतो यजयाय देवान् ॥५॥

āchā giro

matāyo devayāntīr agnīm yanti drāviṇam bhikṣhamāṇāḥ |
 susaṃdrīṣaṃ supratīkaṃ svāncam havyavāham aratīm mā-
 nushāṇāṃ || 3 || indraṃ no agne vāsubhiḥ sajóshā rudrāṃ
 rudrēbbhir ā vahā bṛihāntam | ādityēbbhir āditīm viśvājan-
 yām bṛihaspātim ṛikvabhir viśvāvāram || 4 || mandrāṃ hótā-
 ram uśjjo yāvishṭham agnīm viśa ilāte adhvarēshu | sá hi
 kshápāvāñ ábhavad rayiṇām átandro dūtó yajáthāya devān
 || 5 || 13 ||

॥ ११ ॥ पञ्चादशं मूलम्

(१-५) पञ्चर्षस्यास्य सूक्तस्य वैष्णवगणितसिद्ध क्रमः । अग्निदेवता । विदुषः ऋतः ।

॥१५॥ मूर्हो अस्यध्वरस्य प्रकेतो न ऋते त्वदमृता मादयन्ते ।
 आ विभेभिः सरथं याहि देवेभ्यमे होता प्रथमः संदेह ॥१॥
 त्वामीळते अजिरं दूत्याय हविष्मन्तः सदमिन्मानुपासः ।
 यस्य देवेरासंदो बहिरभेऽहान्यस्मे सुदिना भवन्ति ॥२॥

11

Mahān asy adhvarasya praketo nā ritē tvād amṛitā
 mādayante | ā viśvebbhiḥ sarātham yahi devaír ny āgne
 hótā prathamāḥ sadehā || 1 || tvām ilāte ajirāṃ dūtyāya ha-
 viśhmantaḥ sādamaś mānushāsah | yāsya devaír āsado
 barhīr agnē 'hāny asmai sudīnā bhavanti || 2 ||

Our praises and holy hymns, soliciting riches, proceed to the fire-divine, who is full of splendour and of agreeable form, and is of graceful movement, the bearer of oblations, the ruler of men. 3

Joined with the cosmic vital powers, O fire-divine, bring hither the divine blessing of the resplendent sun, the cosmic vital elements, the benevolent mother infinity, the Lord of light, and universally honoured, the Lord preceptor. 4

Men eagerly implore at the sacred ceremonies the youthful fire-divine, the giver of delight, the invoker of Nature's bounties. He, the ruler of the night, has been a dilligent envoy of the opulent institutors of sacrifices for the worship of divine powers. 5

11

Great are you, O fire-divine, the manifester of the solemnity; without you the immortal souls do not rejoice; come with all divine powers in one charoit, be established, O chief of divine powers, the ministrant priest. 1

Men offering oblations, ever solicit of you, O swift-going fire-divine, to undertake an envoy's duty. In whosoever's devotional heart you enshrine along with other divines, his days become prosperous. 2

त्रिभिर्दुक्तोः प्र चिकितुर्वसूनि त्वे अन्तर्दाशुषे मर्त्याय ।
 मनुष्वदम् इह यक्षि देवान्भवा नो दूतो अभिशस्तिपावा ॥३॥
 अग्निर्गशि बृहनो अध्वरस्याग्निर्विश्वस्य हविषः कृतस्य ।
 क्रतुं ह्यस्य वसवो जुषन्ताथा देवा दधिरे हव्यवाहम् ॥४॥
 आग्ने वह हविरद्याय देवानिन्द्रज्येष्ठास इह मादयन्ताम् ।
 इमं यज्ञं दिवि देवेषु धेहि यूयं पात स्वस्तिभिः सदा नः ॥५॥

trīs cid

aktóh prá cikitur vásūni tvé antár dāśūshe mārtyāya | ma-
 nushvād agna ihā yakshi devān bhāvā no dūtó abhiṣasti-
 pāvā || 3 || agnir īṣe bṛiható adhvarasyāgnir viśvasya havi-
 shaḥ kṛtāsya | krátum hy āsya vāsavo juṣhántāthā devā
 dadhire havyavāham || 4 || āgne vaha havirādyāya devān
 indrajyeshthāsa ihā mādayantām | imāṃ yajñām divi devé-
 shu dhehi yūyām pāta — || 5 || 14 ||

(१२) श्रवणं सूक्तम्

(१-१) दशस्यान्य सूक्तस्य मैत्रावरुणिवसिष्ठ ऋषिः । अग्निर्वेदता । त्रिष्टुप् छन्दः ॥

अगन्म म॒हा नमसा॑ यवि॒ष्टे यो दी॒दाय॑ समि॒द्धः त्वे दु॒रोणे॑ ।
 चि॒त्रभा॑नुं रोद॒सी अ॒न्तरु॒र्वी स्वा॒हुतं॑ वि॒श्वतः॑ प्र॒त्यर्हम् ॥१॥
 स म॒ह्य वि॒श्वा दुरि॑तानि सा॒ह्वानमि॑ ष्टे॒रे दम् आ॑ जा॒तवे॑दाः ।
 स नो॑ रक्षिषदुरि॒तादव॑द्याद॒स्मानृ॑णत॒ उत॑ नो॒ मघो॑नः ॥२॥
 त्वं वरु॑ण उत॒ मित्रो॑ अ॒ग्ने त्वां वर्ध॑न्ति मु॒तिभिर्व॑सिष्ठाः ।
 त्वे वसु॑ सुषण॒नानि॑ सन्तु यूयं पात॒ स्वस्ति॑भिः सदा॒ नः ॥३॥

12.

Āgauma mahā nāmasā yāvisb̥tham yó dīdāya sāmīd-
 dhaḥ své duroné | eitrābhānum ródasī antár urvī svāhutam
 viśvātaḥ pratyāñcam || 1 || sā mahnā viśvā duritāni sāvhnān
 agnī sb̥tave dāma ā jātāvedāḥ | sā no rakshishbad duritād
 avadyād asmān gr̥ṇatā utā no maghónaḥ || 2 || tvām vārūṇa
 utā mitró agne tvām vardhānti matibhir vāsishthāḥ | tvé
 vāsu sushaṇanāni santu yūyām pāta — || 3 || 15 ||

O fire-divine, the priests offer you the treasures of homage three times a day for the benefit of the mortal worshipper. May you inspire the divine powers on this occasion, as you have been inspiring them for mankind from the earliest times. May you be our messenger, and guard us from malignity. 3

Fire-divine presides over the solemn worship. He is the lord of every consecrated gift presented. All other life-giving divine powers act in consonance with his functions, and therefore, they make him the bearer of the offering. 4

O fire-divine, bring the divine powers to taste our offerings; may they, of whom the resplendent sun is the chief, be delighted on this occasion. May you convey this worship to the divines in celestial region, and do cherish us ever more with blessings. 5

12

Let us approach with profound reverence the ever-young Lord, whose glory shines when kindled in the hearts of devotees, and who shines with wondrous light between wide heaven and earth; when piously invoked, He appears to be coming to us from every quarter. 1

May that adorable Lord, who by His greatness is the over-comer of all evils, and who in the sacrificial chamber is praised as cognizant of all that is born, protect us, the worshippers and our noble patrons from trouble and disgrace. 2

O adorable Lord, verily, you are venerable and friendly. The most celebrated sages exalt you with praises; may our rich offering be acceptable to you, and may you ever cherish us with blessings. 3

(१३) प्रयोदशं सूक्तम्

(१-३) वृषम्यास्य सूक्तस्य वैश्वानरविर्वसिष्ठ ऋषिः । वैश्वानरोऽग्निर्वैवता । विष्णु उन्मः ॥

१११॥ प्रामये विश्वशुचे धियन्धेऽसुरघ्ने मन्म धीति भरध्वम् ।
 भरे हविर्न बर्हिषि प्रीणानो वैश्वानराय यतये मतीनाम् ॥१॥
 त्वमग्ने शोचिषा शोशुचान् आ रोदसी अपृणा जार्यमानः ।
 त्वं देवौ अभिशस्तेरमुषो वैश्वानर जातवेदो महित्वा ॥२॥
 जानो यदग्ने भुवना व्यस्यः पशून् गोपा हर्यः परिज्मा ।
 वैश्वानर ब्रह्मणे विन्द गातुं युयं पात स्वस्तिभिः सदा नः ॥३॥

13.

Prāgnāye viṣvaśūce dhiyamdhē 'suraghné mānma dhī-
 tīm bharadhwam | bhāre havír ná barhīshi priṇānó vaiśvā-
 narāya yātaye matinām || 1 || tvām agne śocīṣhā śośucāna
 ā ródasī aprīṇā jāyamānaḥ | tvām devāñ abhīṣaster amuñco
 vaiśvānara jātavedo mahitvá || 2 || jātó yád agne bhúvanā
 vy ákhyah paśún ná gopā fryah párijmā | vaiśvānara bráh-
 maṇe vinda gātúm yūyám pāta — || 3 || 16 ||

(१४) प्रयोदशं सूक्तम्

(१-३) वृषम्यास्य सूक्तस्य वैश्वानरविर्वसिष्ठ ऋषिः । अग्निर्वैवता । (१) प्रपयसो बृहती, (२-३)

द्वितीयातृतीययोश्च विष्णु उन्मसी ॥

११२॥ समिधा जातवेदसे देवाय देवहृतिभिः ।
 हविर्भिः शुक्रशोचिषे नमस्विनो वयं दाशेमाभये ॥१॥

14.

Samīdhā jātavedase devāya devāhūtibhiḥ | havīrbhiḥ
 śukraśocīṣe namasvīno vayam dāṣemāgnāye || 1 ||

Offer praise and worship to adorable Lord, the enlightener of all, the inspirer of pious thoughts, and the destroyer of the evil intentions. Propitiating Him, in my inner consciousness, I now offer the oblation, my worldly gains, to the universal Lord, the inspirer of intellectual pursuits. 1

O adorable Lord, with your radiant lustre, you fill the heaven and earth. O universally revered Lord, the source of material and spiritual wealth, as soon as revealed, you, with your power set free the divine powers from the curse that binds them. 2

When you are manifested, O resplendent Lord, you look on all creatures like a watchful herdsman, moving round his cattle. O universally adored Lord, may you indicate to us the right way of praying. May you cherish us ever with blessings. 3

Let us with reverence and dedication serve the effulgent and adorable Lord. Let us offer devotion to Him, the all-knowing, while we invoke Nature's bounties. 1

वयं ते अग्ने समिधा विधेम वयं दाशेम सुष्टुती यजत्र ।
 वयं घृतेनाध्वरस्य होतव्यं देव हविषा भद्रशोचे ॥२॥
 आ नो देवेभिरुप देवहृतिमग्ने चाहि वर्षदृतिं जुषाणः ।
 तुभ्यं देवाय दाशतः स्याम यूयं पात स्वस्तिभिः सदा नः ॥३॥

vayám

te agne samídhā vidhema vayám dāṣema sushṭutí yajatra |
 vayám ghṛiténādhvarasya hotar, vayám deva havishā bhad-
 raśoce || 2 || á no devébhir úpa devábūtim ágne yābī vá-
 shatkrītim jushāṇāḥ | túbhyam devāya dāśataḥ syāma yū-
 yām pāta — || 3 || 17 ||

(१५) पञ्चदशं सूक्तम्

(१-१५) पञ्चदशमं व्याख्येयं सूक्तस्य मेषावहन्तिस्तिष्ठ क्रुपिः । अग्निर्देवता । गापथी छन्दः ॥

४१.८॥

उपसद्याय मीळुषा अस्या जुहुता हविः । यो नो नेदिषुमाप्यम् ॥१॥
 यः पश्य चर्षणीरभि निपुस्तद् दमेदमे । कविर्गृहपतिर्युवा ॥२॥

15.

Upasādyāya mīlhuṣha āsyē juhutā havīḥ | yó no nēdi-
 shṭham āpyam || 1 || yāḥ pāṇca carshaṇīr abhī nishasāda
 dāme-dame | kavīr grihāpatir yuvā || 2 ||

May we serve you with dedication. May we offer you, O adorable Lord, pious praises. May we, O ministrant of the cosmic sacrifice, offer loving devotion to you, as butter to fire. O divine Lord, possessor of auspicious lustre, may we worship you with oblations. 2

Come to our invoking, O adorable Lord, with Nature's bounties, propitiated by the offerings sanctified by VASAT. May we completely surrender our ego to you, O divine Lord. May you ever cherish us with blessings. 3

15

Offer homage to the ever present adorable Lord, the showerer of blessings. Offer it to Him directly as He is available in our close proximity. 1

He is youthful, wise and master of the house. He abides with all, in every home, with people belonging to any of the five classes. 2

स नो वेदो अमात्यमग्नी रक्षतु विश्वतः । उतास्मान्पात्वंहसः ॥३॥
 नवं नु स्तोममुभये दिवः द्येनाय जीजनम् । वस्वः कुविहनाति नः ॥४॥
 स्पार्हा यस्य श्रियो दृशे रयिर्वीरवतो यया । अग्ने यज्ञस्य शोचतः ॥५॥

sá no védo amá-
 tyam agní rakshatu viśvātaḥ | utāsmān pātv āñhasaḥ || 3 ||
 nāvam nú stómam agnáye diváḥ dyenāya jījanam | vāsavaḥ
 kuvīd vanāti naḥ || 4 || spārhā yāsya śrīyo dṛiśé rayīr virā-
 vato yathā | āgre yajñāsya śócataḥ || 5 || 10 ||

॥५॥ सेमां वेतु वर्षट्टतिमुमिजुपत नो गिरः । यजिष्ठो हव्यवाहनः ॥६॥
 नि त्वा नक्ष्य विस्पते द्युमन्तं देव धीमहि । सुवीरमम आहुत ॥७॥
 क्षप उस्तश्च दीदिहि स्वन्नयस्त्वया वयम् । सुवीरस्त्वमस्मयुः ॥८॥
 उप त्वा सातये नरो विप्रासो यन्ति धीतिभिः । उपाक्षरा सहस्रिणी ॥९॥
 अग्नी रक्षीसि सेधति शुक्रशोचिरमर्त्यः । शुचिः पावक ईद्व्यः ॥१०॥

sémām vetu vāshaṭkṛitim agnīr jushata no girāḥ | yá-
 jishṭho havyavāhanaḥ || 6 || ní tvā nakshya viśpate dyumán-
 taṁ deva dhīmahi | sūvīram agna āhuta || 7 || kshāpa usraś
 ca didihi svagnāyas tvāyā vayām | sūvīras tvām asmayuḥ
 || 8 || ūpa tvā sātāye náro viprāso yanti dhītibhiḥ | ūpā-
 ksharā sahasrīnī || 9 || agní rākshānsi sedhati śukráśocir
 āmartyaḥ | śūciḥ pāvakā ídvyāḥ || 10 || 10 ||

May He guard our wealth and family from all sides. May
He deliver us from iniquity. 3

May the fire-divine, falcon of the sky to whom I address
this new hymn, bestow upon us ample wealth. 4

Whose enviable glories, when he brightens in front of the
sacrifice, are pleasing to see, like the riches of a man
having worthy offspring. 5

May that most adorable Lord, the bearer of oblations,
accept with VASAT our offering, gratified by our
praises. 6

O the approachable, the protector of people, the divine,
the adorable, the invoked of all, we enshrine you, the
resplendent, the rightly glorified, in our hearts. 7

Shine you forth, night and day; so that through you we
are well-provided with sacred lights. May you be friendly
to us, and be righteously praised. 8

Wise men approach you with sacred works for the acquire-
ment of riches. Perpetually thousandfold praises are
addressed to you. 9

May the bright, radiant, immortal, with refulgent glow,
adorable Lord, drive off wickedness from us. 10

॥११॥

स नो राधांसा भरेजानः सहसो यहो । भर्गश्च दातु वार्यम् ॥११॥
 त्वमग्ने वीरवृद्धो देवश्च सविता भगः । दितिश्च दाति वार्यम् ॥१२॥
 अग्ने रक्षा णो अंहसः प्रति ष्व देव रीषतः । तपिष्ठैरजरो दह ॥१३॥
 अघां मही न आयस्यनाष्टुष्टो नृपितये । पूर्मवा शतभुजिः ॥१४॥
 त्वं नः पाह्यंहसो दोषावस्तरघाचतः । दिवा नक्तमदाभ्य ॥१५॥

sá no rádhānsy ā bharéśānaḥ sahaso yabo | bhāgaṣ ca
 dātu váryam || 11 || tvám agne vīrávad yāso devāṣ ca sa-
 vitá bhāgaḥ | dītiṣ ca dāti váryam || 12 || ágne rákshā no
 ānhasaḥ práti śhma deva rīshataḥ | tápiṣṭhāir ajáro dāha
 || 13 || ádhā mahí na áyasy ānādhṛishto nr̥pítaye | pūr bhavā
 śatābhujih || 14 || tvám naḥ pāhy ānhaso dóshāvastar aghā-
 yatāḥ | dívā náktam adābhya || 15 || 20 ||

(१६) ऋद्धां सूक्तम्

(१-१२) दादशचम्यास्य सूक्तस्य मेधावर्गनिर्वाहः अग्निः । अग्निर्वेत्ता । प्रगायः । विषमर्चा
 इदानीं समर्चा सतोऽष्टुदती) छन्दः ॥

॥११॥

एना वो अग्निं नर्मसोर्जो नपातुमा हुवे ।
 प्रियं चेतिष्ठमर्तिं स्वध्वरं विश्वस्य दुतममृतम् ॥१॥
 स भोजते अरुषा विश्वभोजसा स दुद्रवत्स्वाहुतः ।
 सुब्रह्मा युज्ञः सुशमी वस्तेनां देवं राधो जनानाम् ॥२॥

16.

Enā vo agnīm nāmasorjō nāpātam ā huve | priyām cé-
 tiṣṭham aratiṁ svadhvarāṁ viśvasya dūtām amṛitam || 1 ||
 sá yojate arushā viśvābhōjasā sá dudravat svāhutaḥ | su-
 brāhmā yajñāḥ suśānī vāsūnām devāṁ rādho jānānām || 2 ||

O source of strength, the supreme Lord of all, please bestow abundant riches upon us. May the gracious Lord give us choicest wealth. 11

May you, O adorable Lord, give us illustrious children. May the divine creator, the gracious Lord, and the mother infinity, give us wealth. 12

Preserve us, O adorable Lord, from iniquity. O eternal Lord, exempt us from decay, and consume our enmity with your blazing flames. 13

May you, O irresistible, be to us, for the protection of our posterity, like the vast, spacious iron-forts, with hundreds of walls. 14

O infallible Lord, dispeller of darkness, preserve us night and day from iniquity, and from the malevolent. 15

16

I invoke you with this hymn, O adorable Lord, the imperishable in energy, loving, wisest, unobstructed, served with sacrifices free from violence and the immortal messenger of all. 1

May He harness His brilliant, all-supporting elements to his cosmic chariot, when earnestly invoked. May He be attained quickly. May the dedicated offerings of the people proceed to Him, who is the giver of abundant food, adorable, and the doer of great deeds. 2

उदस्य शोचिरं स्वादाजुह्वानस्य मीळुषः ।
 उद्धमासो अरुघासो दिविस्पृशः समग्निमिन्धते नरः ॥३॥
 तं त्वा दृतं कृष्महे यशस्तमं देवौ आ वीतये वह ।
 विश्वा सूनो सहसो मर्तभोजना रास्व तद्यत्त्वेमहे ॥४॥
 त्वमग्ने गृहपतिस्त्वं होता नो अध्वरे ।
 त्वं पोता विश्ववार प्रचेत्ता यक्षि वेपि च वार्यम् ॥५॥
 कृधि रत्नं यजमानाय सुक्रतो त्वं हि रत्नधा असि ।
 आ न ऋते दिशीहि विश्वमृत्विजं सुशंसो यश्च दक्षते ॥६॥

úd asya śocīr asthād ājuhvānasya mīlhubhaḥ | úd dhūmāso
 arushāso divisprīṣaḥ sām agnīm indhate naraḥ || 3 || tām
 tvā dūtām kṛiṇmabe yaśāstamam devāñ ā vītāye vaba | viśvā
 sūno sahaso martabhōjanā rāsva tād yāt tvémahe || 4 ||
 tvām agne gṛihāpatis tvām hōtā no adhvaré | tvām pōtā
 viśvavāra prācetā yākshi vēshi ca vāryam || 5 || kṛidhī rā-
 tnam yājamānāya sukrato tvām hī ratnadhā āsi | ā na rite
 śiṣiḥi viśvam ritvijam suśāṅso yaś ca dākshate || 6 || २१ ||

३२३३

त्वे अग्ने स्वाहुत प्रियासः सन्तु सूरयः ।
 युन्तारो ये मघवानो जनानामूर्वान्दर्यन्तु गोनाम् ॥७॥
 येषामिच्छा घृतहस्ता दुरोण औ अपि प्राता निषीदति ।
 तौत्सायस्व सहस्य द्रुहो निदो यच्छा नः शर्म दीर्घश्रुत् ॥८॥

tvé agne svāhuta priyāsaḥ santu sūrayaḥ | yantāro yé
 maghāvāno jānānām ūrvān dāyanta gōnām || 7 || yéshām
 flā ghrītāhastā duronā āñ āpi prātā nishīdati | tāñs trāya-
 sva sahasya druhó nidó yāchā naḥ śarma dīrghaśrut || 8 ||

The radiant glory of that bountiful and much invoked Lord rises up, as the red-coloured smoke-clouds reach and touch the sky, when men kindle fire-ritual. 3

We make you our most renowned messenger; may you bring Nature's bounties to share the homage. May you bestow upon us, O source of strength, all human blessings, for which we pray you. 4

O fire-divine you are the head of the family. You are the invoker in our benevolent actions. O Lord of all boons, you are the preserver, and all-knowing. May you convey the oblations to other bounties and also enjoy yourself. 5

O inspirer of noble deeds, bestow riches upon the institutor of the solemnity, for, verily, you are the bestower of treasures. May you inspire, with zeal, each priest at his solemn rite who is virtuous and skilled in singing praises. 6

O adorable, piously invoked Lord, may those learned scholars be dear to you; may they, the distinguished persons, be also dear to you who are bounteous, opulent, and who generously give away their stalls of kine as gifts. 7

O strength-bestowing adorable Lord, protect from the oppressors and the revilers, those in whose houses wisdom,—butter-handed (sweetened with faith)— is honoured May you grant us happiness, far and long renowned. 8

स मन्द्रया च जिह्वा वह्निरासा विदुष्टरः ।
 अग्ने रयि मघवद्भ्यो न आ वह हव्यदाति च सृदय ॥९॥
 ये राधांसि ददुत्यभ्या मघा कामेन श्रवसो मूहः ।
 तौ अंहसः पिपृहि पृत्भिष्टं शतं पुर्भिर्यविष्य ॥१०॥
 देवो वो द्रविणोदाः पूर्णो विवष्ट्यासिचम् ।
 उदा सिध्वमुप वा पृणध्वमादिहो देव औहते ॥११॥
 तं होतारमध्वरस्य प्रचेतसं वह्निं देवा अकृष्वत ।
 दधाति रत्नं विधते सुवीर्यमभिर्जनाय दाशुपे ॥१२॥

sá mandráyā ca jihvāyā váhnir āsá vidúshtarah | ágne ra-
 yīm maghāvadbhyo na ā vaha havyádātim ca sūdaya ॥ 9 ॥
 yé rádhānsi dádaty áṣvyā maghā kāmēna śrāvaso mahāh |
 tāū ānhasaḥ piprihi partrībhish tvām śatām pūrbhīr yavi-
 shṭhya ॥ 10 ॥ devó vo dravinodāḥ pūrṇām vivashty āśīcam |
 úd vā siṁcādhvam ūpa vā pṛṇadhvam ād id vo devā ohate
 ॥ 11 ॥ tām bótāram adhvarāsyā prācetasam váhniṁ devā
 akrīṇvata | dádhāti rātnam vidhaté suvīryam agnīr jānāya
 dāśúshe ॥ 12 ॥ २२ ॥

(१०) समदरां सूक्तम्

(१-७) एतत्तन्मयास्य सूक्तस्य देवावकृतिर्वसिष्ठ ऋषिः । सप्रिदैवता । द्विपदा विदुष्ट उन्दः ॥

॥१३॥ अग्ने भवं सुपमिधा समिद्ध उत वह्निर्विया वि स्तृणीताम् ।
 उत द्वार उशतीर्वि श्रयन्तामुत देवा उशत आ वह्नेह ॥१॥
 अग्ने वीहि हविषा यक्षि देवान्स्त्वध्वरा कृणुहि जातवेदः ।
 स्वध्वरा करति जातवेदा यक्षिदेवा अमृतांन्विप्रयथ ॥२॥

17.

Ágne bháva sushamídhā sámiddha utá barhīr urviyā
 ví strīṇitām utá dvāra uśatīr ví śrayantām utá devāū
 uśatā ā vahnēhā ॥ 1 ॥ ágne vīhī havīshā yákshi devān sva-
 dhvarā kṛiṇuhi jātavedaḥ svadhvarā karati jātāvedā
 yákshad devāū amṛitān pipráyac ca ॥ 2 ॥

He is definitely wiser and the acceptor of homage, in the same manner as the fire licks oblation with its graceful tongue of flame. May you bring riches, O adorable Lord, to the liberal in offerings, and encourage the offerings of material wealth. 9

O most youthful Lord, with your helpful means protect from iniquity, and grant hundreds of cities to them, who, moved by the desire of great fame, provide plenteous means of transport. 10

The divine Lord, the giver of wealth, desires the ladle filled full. Pour out the contents and replenish the vessel, and then He, the divine will bear your homage to Nature's bounties. 11

The enlightened devotees choose the all-knowing fire-divine to be the ministrant priest, and a bearer of oblation. The adorable Lord gives wealth and valour to the worshipper and men, who offer their worldly gains. 12

17

O fire-divine, may you be kindled with appropriate fuel of devotion. Let the soft grass of tender love be scattered round you. 1

Let the doors of devotees' hearts be thrown open. May you bring hither the blessings of Nature's bounties. 2

वंस्व विश्वा वार्याणि प्रचेतः सत्या भवन्त्वाशिषो नो अय ।
 त्वामु ते दधिरे हव्यवाहं देवासो अम ऊर्ज आ नपातम् ॥३॥
 ते ते देवाय दाशतः स्याम महो नो रत्ना वि दध ह्यानः ॥४॥

vānsva vāsvā vār-

yāni pracetaḥ satyā bhavantv āśiṣo no adyā tvām u
 té dadhiṛe havyavāham devāso agna ūrjā ā nāpātam ॥ 3 ॥
 té te devāya dāśataḥ syāma mahó no rātnā ví dadha iyā-
 nāḥ ॥ 4 ॥ 23 ॥

[अथ द्वितीयोऽनुब्रह्मः ॥]

(१८) अष्टमसं सूक्तम्

(१-२५) पञ्चविंशत्युपम्यास्य सूक्तस्य वैशाखगिरिस्थितः ऋषिः । (१-२१) पयनाद्येकविंशत्युपमिन्द्रः ।
 (२२-२५) द्वाविंशत्यादिषत्तत्तनाद्य वैश्वनस्य तुदासो दानन्तुर्गिरिः । गिरुर् इन्द्रः ।

॥२५॥ त्वे ह यत्पितरंभिन इन्द्र विश्वा वामा जरितारो अस्तन्वन् ।
 त्वे गावः सुदुघास्त्वे ह्यश्वास्त्वे वसुं देवयते वनिष्ठः ॥१॥
 राजेव हि जनिभिः क्षेप्येवावु युभिरभि विदुष्कविः सन् ।
 पिशा गिरो मघवन्नोभिरश्वैस्त्वायतः शिशिहि राये अस्मान् ॥२॥
 इमा उ त्वा पस्पृधानासो अत्र मन्द्रा गिरो देवयन्तीरुप स्युः ।
 अर्वाची ते पथ्या राय एतु स्याम ते सुमताविन्द्र शर्मन् ॥३॥

18.

Tvé ha yát pitáraṣ cin na indra vāsvā vāmā jaritāro
 āsanvan | tvé gāvāḥ sudúghās tvé hy āśvās tvām vāsu de-
 vayaté vānishṭbah ॥ 1 ॥ rájeva hí jānibhiḥ kshéshy evāva
 dyúbhir abhí vidúsh kavíḥ sán | piśā gíro maghavan gó-
 bhir āśvais tvāyatāḥ śiṣiḥi rāyé asmán ॥ 2 ॥ imā u tvā pa-
 sprīdbhānāso ātra mandrá gíro devayántir ūpa sthuḥ | arvāci
 te pathyā rāyā etu syāma te sumatāv indra śārman ॥ 3 ॥

O omniscient, adorable Lord, may you honour divine powers by our homage, and may they be well-pleased by the cosmic benevolent sacrifice. 3

The omniscient Lord is pleased to perform splendid acts of cosmic sacrificial order and keep immortal divine powers well-pleased. 4

18

O resplendent Lord, our forefathers, glorifying you, have obtained all desirable riches. It is through your blessing that instincts of wisdom are easily milked, and vital powers are yoked. You are the liberal donor of wealth to the devotees. 1

O bounteous wise Lord, you dwell with your glories like a prince among his people. May you honour our praises by the award of gold, kine and horses and lead us, your humble servants, to the path of riches. 2

These are our holy hymns addressed to you, on this occasion, with joy and in earnestness. May the stream of your riches come down towards us. O resplendent Lord, may we find comforts under your care. 3

धेनुं न त्वा सृयवसे दुदुक्षुप ब्रह्माणि ससृजे वसिष्ठः ।
 त्वामिन्मे गोपतिं विश्वं आहा न इन्द्रः सुमतिं गन्त्वच्छ ॥४॥
 अणींसि चित्पप्रः सुदास इन्द्रो गाधान्यकृणोत्सुपारा ।
 शधन्तं शिष्यमुचयत् नव्यः शापं सिन्धूनामकृणोदर्शस्तीः ॥५॥

dhenūṃ ná tvā sūyāvase dūduksbann ūpa bráhmāṇi sasrije
 vāsishṭbah | tvām in me gópatim víśva āhá na indrah su-
 matim gantv ácha || 4 || arṇāṃsi cit paprathānā sudāsa in-
 dro gādhāny akrīnot supārā | śārdhantam śimyum ucátha-
 sya návyah śāpam síndhūnām akrīnod āśastīḥ || 5 || 24 ||

४६५॥

पुरोळा इत्तुर्वशो यक्षुरासीद्राये मत्स्यासो निशिता अपीव ।
 श्रुष्टिं चक्रुर्धगवो द्रुह्यवश्च सखा सखायमतर्द्धिपूचोः ॥६॥
 आ पक्थासो भलानसो भनन्ताल्लिनासो विषाणिनः शिवातः ।
 आ योजनयत्सधमा आर्यस्य गच्या तृत्सुभ्यो अजगन्पुधा नृन् ॥७॥
 दुराध्योऽदितिं स्वेवयन्तोऽचेतसो वि जग्मुश्चे परुष्णीम् ।
 मङ्गाविल्यकपृथिवीं पत्यमानः पशुष्कविरशयुषार्यमानः ॥८॥

purolā it turvāṣo yākshur āsīd rāyē mātśyāso nīṣitā
 āpīva | śruṣṭīm cakrur bhrīgavo druhyāvaś ca sakhā sā-
 khāyam atarad víshūcoh || 6 || ā pakthāso bhalānāso bha-
 nantālināso viśhāṇīnaḥ śivāsaḥ | ā yó 'nayat sadhamā ārya-
 sya gavyā trītsubhyo ajagar yudhā nṛīn || 7 || durādhyo
 āditim srevāyanto 'cetāso ví jagribbre párushṇīm | mahnāvi-
 vyak prithivīm pātyamānaḥ paśuśh kavīr aśayac cāyamānaḥ
 || 8 ||

Seeking to find truth, the celebrated sage pours forth his prayers to you like a herdsman trying to milk the milch cow at the pasture. All people proclaim you the Lord of wisdom. May you be present to bless the prayers we offer. 4

The adorable Lord makes the well-known deep waters shallow and thus fordable for His faithful devotee. Being unable to go across the waters, the infidel, the unbeliever in the divine hymn, stays over there to curse the fury of the river. 5

He, diligent in cosmic sacrifice, has been considerate from the very beginning, glorious and approachable. He goes to humble devotees to give prosperity like fishes urged by hunger. The men of mature wisdom and subduers of law-breaker listen to him attentively. As a friend He rescues a true friend among two men of different aptitudes. 6

All those who prepare the oblation, those who pronounce auspicious words, those who do not need any penance, those who bear torches, and those who bestow happiness, glorify that resplendent Lord, who for restoring cows (the lost wisdom) of persons of nobility from the plunderers, kills the enemies in battle. 7

The ill-disposed stupid men while crossing a crooked river, break down its banks, and the sage, yet maturing in experience, falls as a victim and sleeps to death. Great is the Lord who pervades this earth ! 8

ईयूर्यं न न्यूर्यं परुष्णीमाशुक्ष्णेर्दमिषित्वं जंगाम ।
 सुदास इन्द्रः जुतुकैः अमित्रानरन्धयन्मानुषे यघ्रिवाचः ॥९॥
 ईयुर्गावो न परुसादगोपा ययाकृतममि मित्रं चितार्सः ।
 पृथिगावः पृथिनिप्रेषितासः श्रुष्टिं चक्रुर्नियुतो रन्तयश्च ॥१०॥
 १११॥ एकं च यो विंशतिं च श्रवस्पा वैकुण्ठयोर्जनाज्जा न्यस्तः ।
 दुस्सां न सञ्जलिं शिंशति बर्हिः शूरः सर्गमरुणोदिन्द्र एषाम् ॥११॥

iyúr ártbham ná nyarthám párushpīm āśus canéd abhi-
 pitvām jagāma | sudāsa indrah sūtúkāu amitrān ārandhayan
 mēnushe vādhrivācaḥ || 9 || iyúr gāvo ná yāvasād āgopā
 yathākṛitām abhi mitrām citāsaḥ | pṛiṣṇigavaḥ pṛiṣṇinipre-
 shitāsaḥ ṣṛuṣhtīm cakrur niyūto rāntayaś ca || 10 || २३ ||

ékam ca yó viṁśatīm ca śravasyā vaikarṇāyor jānān
 rājā ny āstaḥ | dasmō ná sādman nī ṣiṣāti barhiḥ śūrah
 sārgam akrīṇod indra eshām || 11 ||

अर्धं श्रुतं क्वथं वृद्धमप्स्वनुं द्रुपुं नि वृणुग्वज्रवाहः ।
 वृणाना अत्र सुख्याय सुख्ये त्वायन्तो ये अमदुन्ननुं त्वा ॥१२॥
 वि सद्यो विश्वा हृष्टितान्येषामिन्द्रः पुरः सहसा सप्त दर्दः ।
 ज्यानवस्य तृत्सवे गयं भागजेष्मं पुरुं विदये मृगवाचम् ॥१३॥
 नि गव्यवोऽनवो द्रुपवश्च पृष्टिः शता सुष्ठुपुः पदं सुहस्रो ।
 पृष्टिर्विरासो अधि पद् दुवोयु विश्वेदिन्द्रस्य वीर्यं फृतानि ॥१४॥

ādha śrutām kavāśham
 vṛiddhām apsv ānu drubyūm nī vṛiṇag vājrabāhuḥ | vṛi-
 nānā ātra sakhyāya sakhyām tvāyānto yé āmadann ānu tvā
 || 12 || vī sadyó viśvā hṛiṇbitāny eshām indrah pūrah sā-
 hasā sapta dardah | vy ānavasya tritsave gāyam bhāg jē-
 shma pūrūm vidāthe mṛidhrāvācam || 13 || nī gavyāvō 'navo
 druhyāvaś ca śhashtīḥ ṣatā sushupuh śhaṭ sahasrā | śha-
 ṣhtīr vīrāso ādhi śhād duvoyū viśvād indrasya vīryā kṛi-
 tāni || 14 ||

May we attain the wealth, the meaningful prosperity. Let us move quickly to the winding stream and obtain the obtainable. The resplendent Lord helps the one who is a devoted servant but He does not care for the swiftly flying foes, the unmanly babblers. 9

They (the waves of waters) rush like cows unherded from the pastures, each aligning to each like a friend. They are as if driven by spotted steeds, and harnessed horses, sent down by cloud-bearing winds of the sky. 10

The resplendent sun, the brave, creates the cloud-bearing winds through lust of glory. The clouds burst out in torrents, as if slaying one-and-twenty of the men on the two banks of a winding stream, or just as a good-looking priest lops the sacred grass in the chamber of the fire ritual. 11

The bearer of bolt of justice blesses the learned preceptors, men of matured wisdom, and those who discard evil actions. Others also, who claim friendship with you, O Lord, and glorify you, preferring your friendship, enjoy your blessings. 12

Resplendent Lord, with his conquering power at once demolishes all the strongholds and their seven places of evil forces. He gives comforts to the fresh warriors in the battle-field of life. May we conquer the ill-speaking men in conflict. 13

The warriors of the sinful and unfriendly, intending to carry riches of the pious and virtuous devotees, perish in large numbers (sixty-six thousand, six hundred and sixty); such are the glorious deeds performed by the Lord. 14

इन्द्रेणैते तृत्सवो वेविषाणा आपो न सुष्टा अधवन्त नीचीः ।
 दुर्मित्रासः प्रकलविन्मिमाणा जहुर्विश्वाति भोजना सुदासे ॥१५॥
 अर्धं वीरस्य शृतपामनिन्द्र परा शर्धन्तं नुनुदे अभि क्षाम् ।
 इन्द्रो मन्युं मन्युम्यो मिमाय भेजे पुंथो वर्तन्ति पत्यमानः ॥१६॥
 आग्नेण चित्तद्वेकं चकार सिंध्यं चित्पेत्वेना जघान ।
 अव स्रुक्तीर्विद्यावृश्चदिन्द्रः प्रायच्छद्विश्वा भोजना सुदासे ॥१७॥

indrenaitē trītsavo vévishāṇā āpo ná sṛishṭā
 adhavanta níciḥ | durmitrāsah prakalavīm mīmāṇā jahúr víś-
 vāni bhójanā sudāse || 15 || 26 ||

ardham vīrasya śṛitapām anindrām parā śārdhantam
 nunude abhi kshām | indro manyúm manyumyo mimāya
 bhejē pathó vartanīm pátyamāṇah || 16 || ādhrēṇa cit tād v
 ékam cakāra sinhyām cit pétvenā jaghāna | áva sraktír ve-
 syāvrīṣcad indrah prāyachad vísvā bhójanā sudāse || 17 ||

शर्धन्तो हि शत्रवो राघुष्टे भेदस्य चिच्छर्धतो विन्दु रन्धिम ।
 मतो एनः स्तुवतो यः कृणोति तिग्मं तस्मिन्नि जंहि वज्रमिन्द्र ॥१८॥
 आवदिन्द्रै यमुना तृत्सवश्च प्रात्र भेदं सर्वताता सुपायत् ।
 अजासंश्च शिप्रवो यज्ञवश्च बलिं शीर्षाणि जस्रुरभ्य्यानि ॥१९॥
 न त इन्द्र सुमतयो न रायः संचक्षे पूर्वी उपसो न नृजाः ।
 देवकं चिन्मान्यमानं जघन्याव त्मना बृहतः शम्बरं भेत् ॥२०॥

śāśvanto hí śātravo rāradbhūsh ṭe bhedāsya cic chārdhato
 vinda rándhim | mártāñ éna stuvató yāḥ kṛṇóti tigamām
 tāsmin ní jahi vájram indra || 18 || ávad indram yamúnā
 trītsavaṣ ca prātra bhedām sarvátātā mushāyat | ajāsas ca
 śīgravo yáakshavaṣ ca balīm śīrshāni jabhrur áśvyāni || 19 ||
 ná ta indra sumatáyo ná ráyah sameákshē pūrvā ushāso
 ná nūtnāḥ | dévakam ein mānyamānām jaghanthāva tmānā
 bṛibatāḥ śāmbharam bhet || 20 || 27 ||

These assailing elements, under the Lord's careful guidance, come speeding like loose waters, rushing downward. The evils when in conflict with virtuous forces ultimately are defeated and abandon provisions to the virtuous devotees. 15

The resplendent Lord scatters over the earth the hostile, who denies our Lord's existence and who claims to be a rival of the Lord and who appropriates the oblation, meant for the presentation to the Lord. The Lord baffles the wrath of the wrathful enemy; and the foe advancing forward ultimately leaves the field and takes to flight. 16

The resplendent Lord may make a pauper capable of offering large donations. He may let a lion be killed by a goat. He may let one to cut the angles of the pillar with a needle. Such are His wonders; He gives all the spoils of evil persons to His pious devotees. 17

Numerous infidels of the Lord have been reduced to subjection. Even the fierce tendencies of violence come under his subjugation. May you hurl, O Lord, your sharp bolt of justice against him, who harms the devotee, that sings your glory. 18

Those, who abide by true order, and who fight to defend virtues, perform worship, and promote godly actions. The Lord, when he destroys turbulent actions in the struggle, the brilliant intellectuals, and the eloquent speakers, and divine powers cooperate in this sacred work. 19

O resplendent Lord, your favours, and your bounties, whether old or new, cannot be counted like the recurring dawns. You dispel darkness from lofty places even on your own accord; the darkness, which is supposed to be the offspring of the divine power. 20

३२८१ प्र ये गृहादर्ममदुस्त्वाया पराशरः शतर्यातुर्वसिष्ठः ।
 न ते भोजस्य सख्यं मृदन्ताघा सुरिभ्यः मुदिता व्युच्छान् ॥२१॥
 द्वे नमुद्ववतः शते गोर्हा रया वधूमन्ता सुदासः ।
 अर्हन्ते पेजवनस्य दानं होतेव सण पर्यमि रेभन् ॥२२॥

prá yé grīhād āmamadus tvāyā parāśarah śatāryātur vā-
 sishtah | ná te bhojasya sakhyām mṛishantādhā sūrībhyah
 sudinā vy ūchān || 21 || dvé náptur devāvataḥ saté gōr dvā
 ráthā vadbūmantā sudāsah | ārhann agne pajjavanāsya dā-
 nam hōteva sādma páry emi rēbhan || 22 ||

चत्वारो मा पेजवनस्य दानाः स्मदिष्टयः कृशुनिनो निरेके ।
 ऋजालो मा पृथिविष्ठाः सुदासस्तोकं तोकाय श्रवसे वहन्ति ॥२३॥
 यस्य श्रवो रोदसी अन्तरुदी शीर्ष्णेशीर्ष्णे विवभाजो विमक्ता ।
 ससेदिन्द्रं न स्रवतो गृणन्ति नि युध्यामधिर्मशिशदुमीके ॥२४॥
 इमं नरो मरुतः सञ्चतानु दिवोदासं न पितरं सुदासः ।
 अविष्टनां पेजवनस्य केतं दुणाशं क्षत्रमजरं दुवोयु ॥२५॥

catvāro mā pai-
 javanāsya dānāḥ smāddishtayah kṛṣanīno nireké | rījraśo
 mā pṛithivishṭhāḥ sudāsas tokām tokāya śrāvase vahanti
 || 23 || yāsya śrāvo rōdasi antār urvī śīrshṇe-śīrshṇe vi-
 babhājā vibhaktā | saptéd indram ná sṛavāto gṛṇanti ní
 yudhyāmadhīm aśīṣād abhīke || 24 || imām naro marutaḥ
 saṣcatānu dīvodāsam ná pitāraṁ sudāsah | avishtānā paija-
 vanāsya kētam dūṇāśam kshatrām ajāram duvoyú || 25 || 25 ||

Neither the destroyers of hundreds of infidels, nor the noblest sages, who glorify you in every home, will neglect your friendship, O benefactor. So, may prosperous days dawn upon these pious devotees. 21

I move around the sacred altar in the chamber of ceremony, carrying the fire of the ritual, like the ministrant priest. I acknowledge my praises to the liberality of the kind-hearted devotees, the virtuous donors of two hundred cows, and two chariots driven by two mares. 22

These four trained horses, with trappings of gold, going steadily on a difficult road, strong-built on the earth, possessors of excellent and acceptable gifts, belong to noble and kind givers. They carry me and my son to obtain food and progeny. 23

The seven flowing rivers praise Him as if He were the radiant sun. His fame spreads through the spacious heaven and earth. Being munificent, He distributes wealth to every man of eminence. He destroys the war-monger in a close encounter. 24

Attend on him, O vital powers, as you have been attending on faithful servants of Lord divine. May you further the desire of vigorous person with favour and guard faithfully his lasting firm dominion. 25

(१९) एकोनविंशं सूक्तम्

(१-११) एष्यत्पर्यन्तत्वं कृतस्य मेधापरिर्वसितं जगिः । इन्द्रो देवता । गिधुर् इन्द्रः ॥

०१९४

यस्तिम्मशृङ्गो बृषभो न भीम एकः कुटीश्यावर्यति प्र विश्वाः ।
 यः शशतो अदाशुषो गर्यस्य प्रयन्तासि सुधितराय वेदः ॥१॥
 त्वं ह लदिन्द्र कृतसमावः शुश्रूषमाणस्तन्वा समये ।
 दासं यच्छुष्यं कुर्यवं न्यस्मा अरन्वय आर्जुनेयाय शिर्षे ॥२॥

19.

Yás tigmáśrīngo vṛishabhó ná bhímá ékaḥ kṛishṭīś cyā-
 váyati prá víśvāḥ | yáḥ śáśvato ádāśuṣho gáyasya prayan-
 tāsi sūshvitarāya védah || 1 || tvám ha tyád indra kútsam
 āvah śúśrūshamānas tanvā samaryé | dāsam yác chúshṇam
 kúyavam ny āsmā árandhaya arjuneyāya śikshan || 2 ||

त्वं शृण्णो घृषता वीतहव्यं प्रावो विश्वामिरुतिभिः सुदासम् ।
 प्र पौरुकुत्सि त्रसदस्युमावः क्षेत्रसाता वृत्रहर्त्येषु पुरुष ॥३॥
 त्वं नृभिर्नृमणो देववीती मूरीणि वृत्रा हर्यश्च हंसि ।
 त्वं नि दस्युं सुसुरिं धुनि चास्वापयो दुर्मतये सुहन्तु ॥४॥
 तव च्योनानि वज्रहस्त तानि नव यत्पुरो नवति च सद्यः ।
 निवेशनि शततमाविवेशिरहश्च वृत्रं नस्युचिमुताहन् ॥५॥

tvám

dbrishṇo dbrishatā vītāhavyam právo víśvābhir ūtībhiḥ su-
 dāsam | prá páurukutsim trasádasyum āvah kshétrasātā vṛi-
 trahátYEShu pūrum || 3 || tvám nṛbhir nṛmaṇo devávitau
 bhūrīni vṛitrā haryaśva hañsi | tvám ní dāsyum cūmurim
 dhūnim cāsvāpayo dabhítaye subantu || 4 || táva cyautnāni
 vajrahasta tāni náva yát puro navatīm ca sadyāḥ | nivé-
 šane śatatamāviveshīr áhañ ca vṛitrām námucim utáhan
 || 5 || २९ ||

Resplendent Lord is formidable as a sharp-horned bull. He single-handed activated all men. He confers his wealth on the presenter of frequent oblations but does not favour the faithless. 1

Aiding him with your own will, O resplendent Lord, you defend the man of discretion in the struggle of life. You subjugate infidels, exploiters and ill-natured, while you give their exploits to fair and honest persons. 2

Undaunted resplendent Lord, you protect, with all your assistance, the generous and the offerer of homage. You protect a man of discretion and of ripe wisdom in the struggle against any adversary, a person terror to the cruel. 3

O Lord of vigour, honoured by men, you, associated with the vital principles, wipe off numerous obstructions at work and worship offered to the divines. You put to sleep with the punitive justice the malignant, oppressor and the cruel on behalf of God-fearing devotees. 4

O wielder of the bolt of justice, when you hold your mighty powers, quickly crush ninety and nine strongholds of evil. You capture and punish even the remotest culprit, and put an end to evil forces, thus casting down the person clinging to malpractices. 5

१६०१ सना ता ते इन्द्र भोजनानि रातहव्याय दाशुषे सुदासे ।
 वृष्णे ते हरी वृषणा युनज्मि व्यन्तु ब्रह्माणि पुरुषाक वाजम् ॥६॥
 मा ते अस्यां सहसावन्परिष्टावघाय भूम हरिवः परादे ।
 त्रायस्व नोऽवकेभिर्वर्येस्तव प्रियासः सुरिषु स्याम ॥७॥

sānā tā ta indra bhójanāni 'rātāhavyāya dāśúshe su-
 dāse | vṛishṇe te hārī vṛishanā yunajmi vyāntu bráhmāni
 puruṣāka vājam || 6 || mā te asyām sahasāvan pārishtāv
 aghāya bhūma harivaḥ parādai | trāyasva no 'vrikébhir vá-
 rūthais tāva priyāsaḥ sūriṣu syāma || 7 ||

प्रियास इते मघवन्नभिष्टो नरो मदेम शरणे सखायः ।
 नि त्वर्वशं नि यादं शिश्रीक्षतिथिन्वाय शंस्यं करिष्यन् ॥८॥
 स्यान्मिषु ते मघवन्नभिष्टो नरः शंसन्त्युक्थशासं उक्था ।
 ये ते हवेभिर्वि पर्णीरदोऽन्नस्मान्वृणीष्व युज्याय तस्मै ॥९॥
 एते स्तोमा नरां नृतम् तुभ्यमस्मद्राक्षो ददतो मघानि ।
 तेषामिन्द्र वृत्रहत्ये शिवो भूः सखा च शूरोऽविता च नृणाम् ॥१०॥
 नू इन्द्र शूर स्तवमान उन्ती ब्रह्मजुतस्तन्वा वावृधस्व ।
 उप नो वाजान्मिमीक्षुप स्तीन्युप पात स्वस्तिभिः सदा नः ॥११॥

priyāsa it te ma-
 ghavann abhīśhtau nāro madema śaraṇé sākṣāyah | ní tur-
 vāṣam ní yādvam śiṣihy atithigvāya śānsyaṁ karishyān
 || 8 || sadyaś cin nú té maghavann abhīśhtau nāraḥ śan-
 santy ukthaśāsa ukthā | yé te hāvebhir ví pañīr ādāśann
 asmān vṛiṇishva yújyāya tasmai || 9 || eté stómā narām vṛi-
 trahātye śivo bhūḥ sākṣā ca śūro 'vitā ca nṛiṇām || 10 ||
 nū indra śūra stāvamāna ūtī bráhmajūtas tanvā vāvṛidha-
 sva | ūpa no vājān mīmihy ūpa stīn yūyām pāta —
 || 11 || 30 ||

O illustrious Lord, renowned are your infinite rewards, which you confer on the presenter of oblations, the liberal giver and the benefactor. May my prayers reach you at the earliest, as if carried by swift horses yoked to a carriage. Verily, you are most powerful. To you are all the prayers, addressed by me. 6

O powerful resplendent Lord, let us not be exposed on this sacred occasion of your worship to the cruelty of wicked persons. May you protect us with impregnable defences. May we be held dear among unassailing groups of the pious devotees. 7

O bounteous Lord, may we, the faithful friends of yours, whom you love, be in your refuge and be joyful under your protection. May you fulfil the aspirations of your devotee, dear as a guest, and ignore the oppressor and over-ambitious. 8

O bounteous Lord, pious devotees, skilled in reciting hymns, sing their songs to you for your adoration. May you select us also to join them, who by their homage to you, have become entitled to appropriate the riches of infidels. 9

O (the resplendent Lord) the chief conductor of sacred ceremonies, these praises of men, addressed to you, revert to us, and give us reward. Please be propitious to such men in conflicts against their enemies. May you be their friend, their hero and their protector. 10

O victorious, resplendent Lord, glorified on the present occasion, and propitiated by praise, may we experience your glory being enhanced and feel your personality strengthened for our protection. May you bestow upon us food and habitation; and may you ever cherish us with your blessings. 11

(१०) विंश एतस्य

(१-१०) इत्यर्थात्स्य गृह्यस्य यैमापवर्त्तिरिति कविः । इन्द्रो देवता । निवृत्तः ॥

॥ उग्रो जज्ञे वीर्ययः स्वाधावाशक्रिपो नर्यो यत्करिष्यन् ।
जग्मिर्वृवा नृपदनुमवोभित्ताता न इन्द्र एनसो महश्चित् ॥१॥
एन्ता वृमिन्द्रः राक्षसानः प्रावीक्षु वीरो जर्जितारमुती ।
कृती मुदासे वाह वा उ लोकं दाता वसु मुहुरा दाशुषे भूत् ॥२॥

20.

Ugró jajñe víryāya svadhāvāñ cákrir ápo náryo yát
karishyán | jágmir yúvā nṛishádanam ávobhis trátá na ín-
dra énaso maháñ cit || 1 || hántā vṛitrām índrah gāṇvānañ
práviñ nú víro jaritáram ūtí | kártā mudáse áha vá u lokāñ
dátā vásu máhur á dāśúshe bhūt || 2 ||

युजो जज्ञे वाक्शक्रिपो नर्यो यत्करिष्यन् ।
जग्मिर्वृवा नृपदनुमवोभित्ताता न इन्द्र एनसो महश्चित् ॥१॥
उमे विदिन्द्र रोदसी महित्वा पप्राथ तविपीमिस्तुविष्मः ।
नि वृमिन्द्रो हरिवाग्निमिहन्तस्मन्धसा मदेपु वा उवोच ॥२॥
वृषा जजान वृषणं रणाय तस्य चित्तारी नर्यो ससूव ।
प्र चः सेनानीरघ नृभ्यो अस्तीनः सत्वा गवेर्षणः स वृष्णुः ॥३॥

yudhnoó anarvá
khajakṛít samádva gúrah satráshád janúsheñ áshāḥhah | vy-
ása índrah prítanāñ svójá ádhā víṣvam ṣatrúyántam ja-
ghāna || 3 || ubhé cid índra ródasí mahitvá paprátha távi-
shíbhis tuvishmah | ní vájram índro hárivāñ mímikshan
sām ándhasā mádeshe vá uvoca || 4 || vṛishā jajāna vṛisha-
ñam rínāya tām u ein nári náryam ṣasūva | prá yáñ se-
nānír ádha nṛibhyo ástínāñ sátvā gavéśhañah sá dhṛishṇáñ
|| 5 || १ ||

The strong and powerful self is born in body for heroic deeds. He covets to come to human form and is the accomplisher of whatever act he undertakes to perform. He is ever youthful and investing the human body with his favours, he saves it from great transgression. 1

Augmenting his strength, he crushes the devil of ignorance. He defends his faithful dependents promptly with protection. He gives wide vision and opportunities to the noble associates and repeatedly confers riches to the presenter of fidelity. 2

He is a confirmed warrior, who turns not his back in the struggle. He is a combatant, engaged in tumults, a hero, victorious over evils from its inception. He is invincible, possessor of great vigour. The self scatters each and every evil that comes hostile to him. 3

O opulent self, you fully occupy, both the earth and heaven—body and mind of man, with your magnitude. With your energies, O soul, the controller of senses, brandishing your adamant will power, you take delight in sacred deeds, and share spiritual bliss. 4

The supreme Lord, the mighty as a father begets the lower self in a body, whilst the mother Nature brings him forth. The soul finally becomes a valiant warrior to put a fight against all conflicts. He is the benefactor of human complex and the leader of fighting forces within. He in the society of men becomes the conquerer, the leader, the lord, one with strength, a seeker of truth and remarkably bold. 5

॥२॥

नृ चित्स ओषते जनो न रेपुन्मनो यो अस्य घोरमाविदासात् ।
 यक्षैर्य इन्द्रे दधते दुर्वीसि क्षयत्त राय ऋतुपा ऋतेजाः ॥६॥
 यदिन्द्र पूर्वो अपराय शिक्षन्नयुष्यायान्कनीयसो द्वेष्णम् ।
 अमृत इत्थयीसीत दूरमा चित्र चित्र्य भरा रयि नः ॥७॥
 यस्त इन्द्र प्रियो जनो ददाशुदसन्निरेके अद्रिवः सखा ते ।
 वयं ते अम्यां सुमती चनिष्ठाः स्वाम वरुये अघ्नतो नृपीतो ॥८॥

nā eit sā bhreshate jāno nā reshan māno yó asya gho-
 rām āvivāsāt | yaḡñair ya indre dādāhate dūvānsi kshayat
 sā rāya ritapā ritejāh || 6 || yād indra pūrvo aparāya ś
 kshann āyaj jyāyān kāniyaso deshnām | amṛita it pāry
 āsīta dūrām ā citra citryam bharā rayim naḥ || 7 || yās ta
 indra priyó jāno dādāśad āsan nireké adrivah sakhā te |
 vayām te asyām sumatāu cānishṭhāḥ syāma vārūthe āghnato
 nṛspitau || 8 ||

पुष स्तोमो अचिक्रदुषो त उत स्तामुर्मघवन्नकपिष्ट ।
 रायस्त्रायो जरितारं त आगन्त्वमुक्त शक्र वस आ शक्रो नः ॥९॥
 स न इन्द्र त्वयताया इमे धास्त्वना च ये मुचवानो जुनन्ति ।
 वस्वी पु ते जरित्रे अस्तु शक्रिर्युयं पात स्वस्तिभिः सदा नः ॥१०॥

eshā stómo acikradad vṛishā ta utā stāmúr
 maghavann akrapishta | rāyās kāmó jaritāram ta āgan tvām
 āṅgā śakra vāsva ā śako naḥ || 9 || sā na indra tvūyatāyā
 ishē dhās tmānā ca yó maghāvāno junānti | vāsvi shú te
 jaritré astu śaktir yūyām pāta — || 10 || २ ||

Those who have the complete reliance in the formidable spirit of the supreme Self, neither falter nor suffer sorrow. The supreme Self, the protector of sacred rites, the source of sacrificial acts, bestows riches on him who offers praises and prayers with the spirit of dedication. 6

O wonderful, resplendent self, confer that wondrous wealth of wisdom to us, which the prior gives to the posterior, with which the elder wishes to help the younger; who lives far away separated. 7

May the man, who is dear to you, O resplendent self, O wielder of adamantine will power, pay tribute to you. May he remain in your friendship, who is assiduous in dedication. May we be best content under your favour—under the care of one, who harms not, but preserves us. 8

For your favour, O bounteous Self, this mighty hymn clamours and the chanter implores. The will of obtaining wisdom has seized your adorer. May you, therefore, O radiant, help us to our share of wealth of wisdom. 9

Enable us, O resplendent Self, to partake of the sustenance granted by you, or granted by other opulents unasked for. May your devotees have sufficient will and strength to chant your praises; may you and your divine forces ever cherish us with blessings. 10

(२१) यजुर्वेदं त्वं

(१-१०) दधन्त्वात् सृज्यते विधानमिति जतिः । इन्द्रो वेत्ता । यिदुः पन्क ३

जसावि देवं गोकृजिकमन्धो न्यस्मिन्निन्द्रो जनुपेसुवोच ।
 वोधांसि त्वा हर्यश्च यद्वैर्वोधा नुः स्तोममन्वसे मदेषु ॥१॥
 प्र यन्ति यज्ञं विप्रयन्ति गृहिः सोममादौ विदधे पुप्रवाचः ।
 न्युं स्त्रियन्ते द्वासे गृन्नादा दुरदपन्धो वृषणो नृपायः ॥२॥

21.

Āsāvi devām gōrjīkam āndho ny āsminn indro janú-
 shem uvoca | bódhāmasi tvā haryasva yajñāfr bódhā na
 stómam āndhaso mādeshu || 1 || prā yanti yajñām vipáyanti
 barbhī somamādo vidátthe dudhrāvācaḥ | ny ū bhriyante
 yagāso grībhād ā dūrāpabdo vṛṣhaṇo nṛishācaḥ || 2 ||

त्वमिन्द्र सवित्त्वा जपस्तुः परिष्ठिता गहिना सर पूर्वाः ।
 स्वर्गवके रथ्योऽ न धेना रेजन्ते विश्वा कृत्रिमाणि भीषा ॥१॥
 भीमो विविपायुधेनिपामपांसि विश्वा नयानि विदधन् ।
 इन्द्रः पुरो जहृपाणो वि दूधोहि वज्रहस्तो महिना जपान ॥२॥
 न यातव इन्द्र जूजुवर्नो न वन्दना शदिष्ट देव्याभिः ।
 स शर्वपुत्रो विपुणस्य जन्तोर्मा शिभदेवा अपि शुक्रतं नः ॥३॥

tvām

indra arāvitavā apās kaḥ pāriṣṭhītā āhinā sūra pūrvāḥ |
 tvād vāvakre rathyò ná dhénā réjante vīśvā kṛitrīmāṇi
 bhīṣhā || 3 || bhīmó viveshāyudhebhīr eshām āpānsi vīśvā
 nūryāṇi vidvān | indrah pūro jārbṛishāṇo ví dūdhod ví vāj-
 rahasto mahinā jaghāna || 4 || ná yātāva indra jūjuvar no
 ná vāndanā savishṭha vedyābhiḥ | sá ṣardhad aryó vīshu-
 nasya jantór mā ṣiṇādevā āpi gur ṛitām naḥ || 5 || ॥

Pressed is the juice divine, blended with milk of devotion and wisdom and by nature, the resplendent Self has ever been fond of it. O Lord of remarkable faculties, we wake you up with sacrificial deeds. May you acknowledge our praises in the ecstasy of spiritual joy. 1

The dynamic leaders of men, move to the field of work and worship and spread the grass. The worshippers, drunk with devotion, get eloquent in synod, and their voices while they are coming out of their house are heard far off. 2

O resplendent Lord, brave as you are, please set free all thoughts to flow freely,—thoughts which have been encompassed by the dragon of ignorance. Then the streams of thoughts rush forth like charioteers. All created earthly things tremble through your fear. 3

The formidable (resplendent Lord), knowing all actions beneficial to man, masters His opponents by His strong measures. He, in rapturous joy, shakes down their strongholds. Armed with His resolute will, He slays them in His might. 4

O resplendent sovereign Lord, no evil spirits would do us harm, nor friends harm us with their devices. Let the sovereign Lord bring into control the disorderly beings. Let not the lustful unchaste approach our holy work and worship. 5

॥२॥ अभि कर्त्वेन्द्र मूर्ध्ना जगत् तं विव्यस्यहिनात् नृजसि ।
 स्वेना हि पृथं शर्वसा जघन्यः शत्रुरन्तं विविदसुधा तं ॥६॥
 देवाभिते असुरीयं पूर्वज्जुं क्षयं ममिरे सहासि ।
 इन्द्रो मुधानि दयते विपत्येन्द्रं वाजस्य जोहुवन्त सान्ति ॥७॥

abhi krátvendra bhūr ádha jmán ná te vivyañ mahimā-
 nam rájānsi | svēnā hí vṛitrām śávasā jaghántha ná śátrur
 ántam vidad yudhá te || 6 || devās cit te asuryāya pūrvé
 'nu kshatrāya maminre sáhānsi | indro maghāni dayate vi-
 sháhyēndram vājasya johuvanta sātāu || 7 ||

कीरिभिदि त्वामवसे जुहवैशानमिन्द्र सौभगस्य मूरैः ।
 जवो यमूय शतमूते अस्मे अभिक्षुत्स्वावतो वरूता ॥८॥
 सखायस्त इन्द्र विश्वह त्वाम नमोवृधासो महिना तर्तुव ।
 वृन्वन्तु स्मा तेऽवसा समीकेऽभीतिमयौ वनुषां शर्वसि ॥९॥
 स न इन्द्र त्वयताया इषे घास्त्वनां च ये मुघवानो जुनन्ति ।
 वस्वी पु ते जरित्रे अस्तु शक्तिर्युयं पात कृस्तिभिः सदा नः ॥१०॥

kirīṣ cid dhi
 tvām ávase juhávésānam indra saúbhagasya bhūreḥ | ávo
 babbūtha śatamūte asmé abhikshattús tvávato varūtā || 8 ||
 sákhāyas ta indra viśváha syāma namovṛidhāso mahinā
 tarutra | vanvāntu smā té 'vasā samiké 'bhitim aryó vanú-
 shām śāvānsi || 9 || sá na indra tváyatāyā — || 10 || ॥

O resplendent Lord, by your function, you excel all the beings. The regions of the world all put together, do not surpass your magnitude. With your own strength, you dispel the devil of ignorance. No opponent would ever find an end of your strength in struggle. 6

From the earliest times, the other divine powers have confessed your supremacy over theirs in destructive strength. The resplendent Lord has subdued all the opposition, and has given to His devotees their rich spoils. These men invoke Him always for sustenance. 7

The worshipper invokes you, O sovereign Self, for protection. O protector of all, you have been to us the guardian of great good fortune. May you be our helper against every over-powering assailant strong, as if, like you. 8

O resplendent Lord, may we, daily, with increasing respects and regards, be regarded as your friend. Through your protection, O surpasser in greatness, may we repulse the attack of evil tendencies in our life-struggle and subdue the strength of the malevolent. 9

Enable us, O resplendent Lord, to grasp the intellectual sustenance granted by you, as well as that, which others, who command us, have the fortune to possess. May your great power bring good to him who exalts you. And may you and your divine forces ever cherish us with blessings. 10

(२२) एतिसं कृतम्

(१-२) नरपस्यास्य ह्यस्त्य मेनपचयिस्तिष्ठ मति । इन्द्रो वेपता । (१-८) प्रयत्नापट्ठ्या
विपट्ठ, (२) यन्नाय विपुर् उच्यते ॥

॥१॥ पिब सोममिन्द्र बभूवु त्वा यं ते सुपाव हर्षश्चाद्रिः ।
सोतुर्बाहुभ्यां सुयतो नारी ॥१॥
यस्ते मदो युज्यम्वारस्ति येन वृत्राणि हर्षश्च हसि ।
स त्वामिन्द्र प्रभूवसो ननचु ॥२॥
वोधा सु मे मघवन्वाचनेमां यां ते वसिष्ठो अर्चति प्रशस्तिम् ।
इमः महं सधमादे जुपस्य ॥३॥

22.

Pibā sōmam indra māndatu tvā yām te sushāva ha-
ryasvādriḥ | sotūr bāhūbhyām sūyato nārīvā || 1 || yās te
mādo yūjyaś cārur āsti yēna vṛitrāṇi haryaśva hānsi | sō
tvām indra prabhūvaso mamattu || 2 || bōdhā sū me magha-
van vācam ēmām yām te vāsishtho ārcati prāśastim | imā
brāhṇa sadhamāde jushasva || 3 ||

श्रुषी हव विपिपानस्याद्वेवोधा विप्रस्यार्चतो मनीषाम् ।
कृष्या दुवांस्यन्तम् सचेमाः ॥१॥
न ते गितो अपि मृष्ये तुरस्य न सुदृतिर्ममृष्ये विद्वान् ।
सदा ते नाम स्वयशो विवक्षिम् ॥२॥

śrudhī hāvam vipipānā-
syādter bōdhā viprasyārcato manishām | kṛishvā dūvānsy
āntamā sācemā || 4 || nā te gīro ūpi mṛishye turāsya nā su-
shṭutim asuryāsya vidvān | sādā te nāma svayaśo vivakmi
|| 5 || ॥

O resplendent Self, take rejoice in the ecstasy of spiritual joy. This is the nectar, a sap, as if, from plants, which the stone, controlled like a horse by the reins, the arm of the grinder has expressed for you, O Lord of twin faculties. 1

O resplendent Lord, the master of vital powers, O the one abounding in the riches, may the exhilarating nectar, which is fit for and agreeable to you, and by which you dispel the evil of dark forces, be the source of exhilaration to you. 2

Mark closely, O bounteous, the words I utter, the praise I sing is that which is recited by the celebrated sage. May you accept with pleasure these prayers at this place of worship. 3

May you hear the sound of our grinding stone as if repeatedly singing your praises, and comprehend the hymn of the adoring sage; and in a friendly manner, please accept these adorations while we crave for your kind favours. 4

O destroyer of evils, with my best regards for your strength, I never refrain from your praise, nor from your glorification. Always, on the contrary, I ever remember to pay tributes to you. 5

॥१॥ भूरि हि ते सर्वना मानुषेषु भूरि मनीषी हवते त्वामित् ।
 मारे असन्मप्यज्योक्तेः ॥६॥
 तुभ्येदिमा सर्वना शूर विश्वा तुभ्यं ब्रह्माणि वर्धना कृणोमि ।
 त्वं नृभिर्हव्यो विश्वर्धासि ॥७॥
 नू चिद्भु ते मन्यमानस्य दस्मोदंश्चुवन्ति महिमानंसुय ।
 न कीर्यमिन्द्र ते न राघः ॥८॥
 ये च पूर्वं ऋषयो ये च नृणा इन्द्र ब्रह्माणि जनयन्त विप्राः ।
 अस्मे ते सन्तु सख्या निवानि युयं पात स्वस्तिभिः सदा नः ॥९॥

bhūri hi te sāvānā mānusheshu bhūri manīṣī havate
 tvām it | mārē asmān maghavañ jyók kaḥ || 6 || túbhyéd
 imā sāvānā śūra viśvā túbhyam bráhmāṇi vārdhanā kṛi-
 ñomi | tvām nṛibhir hávyo viśvādhañi || 7 || ná cin 'nú te
 mányamānasya dasmód aśnuvanti ~~anibimāna~~ ugra | ná
 víryam indra te ná rádhah || 8 || yé ca pūrva ṛṣhaya yé
 ca nūtnā indra bráhmāṇi janáyanta víprāḥ | asmé te santu
 sakhyā nivāni yūyām pāta — || 9 || • ||

(२१) अथोनिशं मूलम्

(१-६) बहुष्वन्ताय मूलम् मीमांसकैर्न मिह कविः । इन्द्रो देवता । विष्णु एन्द्रः ।

॥३॥ उदु ब्रह्माण्यैरत श्रवस्येन्द्रं समर्ये महया वसिष्ठ ।
 आ यो विश्वानि शर्वसा ततानोपश्रोता म ईर्वतो वचंसि ॥१॥
 अयामि घोष इन्द्र देवजामिरिर्ज्यन्त यच्छुरुयो विवाचि ।
 नहि स्वमायुभिकिते जनेषु तानीदंहांस्यति पर्ष्यसान् ॥२॥

25

Úd u bráhmāṇy airata śravasyéndram samaryé mahayā
 vasishṭha | á yó viśvāni sāvāsā tatānopasrotā ma ívato vá-
 cāñsi || 1 || áyāmi ghósha indra devājāmir irajyānta yāc
 churúdhō víváci | nahí svām áyuṣ cikité jāneshu tānīd
 āñhāñsy āti parshy asmān || 2 ||

O bounteous Self, various are the forms of oblations, prevalent amongst mankind. Indeed, constantly does the worshipper invoke you. Therefore, do not keep away from us either in time or in space. 6

All these libations are for you, O the bounteous Lord. To you, I address these elevating praises. You, indeed, are to be invoked by the leaders of mankind in all the ways. 7

O marvellous resplendent Lord, none would ever attain the greatness, which you possess, neither one would be able to attain your heroism, nor your splendour. You alone are to be honoured. 8

May your auspicious friendships, O resplendent Lord, be always with us, as they have been to the pious sages, ancient or recent, who have chanted your praises, and may you and your divine forces ever cherish us with blessings. 9

23

The sages offer prayers to the resplendent Lord through love of glory. The celebrated sage adores Him in life conflicts. May He, who spreads out all the regions by His might, hear me, when I invoke Him through words for approach. 1

O resplendent Lord, a cry, a call, comes out which reaches Nature's bounties,—a cry to them to send us strength in combat. None among men knows his own life's duration, may you convey us beyond all those iniquities (which shorten life). 2

युजे रथं गवेषणं हरिभ्यामुप ब्रह्माणि जुजुषाणमस्युः ।
 वि बधिष्टस्य रोदसी महित्वेन्द्रो वृत्राण्यप्रती जघन्वान् ॥३॥
 आपश्चित्पिप्युः स्तूर्योऽं न गावो नक्षत्रं जरितारस्त इन्द्र ।
 याहि वायुर्न नियुतो नो अच्छा त्वं हि धीमिदर्यसे वि वाजान् ॥४॥
 ते त्वा मदा इन्द्र मादयन्तु शुष्मिणीं तुविराघसं जरित्रे ।
 एको देवत्रा दयसे हि मर्तानुस्मिञ्छरु सर्वाने मादयस्व ॥५॥
 प्रवेदिन्द्रं वृषणं वज्रबाहुं वसिष्ठासो अभ्यर्चन्त्युक्तेः ।
 स नः स्तुतो वीरवद्भ्रातृ गोमघ्यं पात स्वस्तिभिः सदा नः ॥६॥

yujé ratham gavéshanam
 háribhyām ūpa brahmāṇi jujushāṇām asthub | ví bādbishṭa
 syā ródasi mahitvéndro vṛitrāṇy apratí jaghanvān || 3 || āpaś
 cit pipya staryò ná gāvo nákshann ṛitām jaritāras ta in-
 dra | yāhi vāyúr ná niyúto no áchā tvām hí dhibhír dá-
 yase ví vājān || 4 || té tvā mādā indra mādayantu śushmī-
 ṇaṃ tuvirādhasaṃ jaritré | éko devatrā dáyase hí märtān
 asmīn cbūra sāvane mādayasva || 5 || evéd indram vṛisha-
 ṇaṃ vajrabāhum vásisṭhāso abhy āreanty arkaś | sá na
 stató virāvat dhātu gómad yūyām pāta — || 6 || 7 ||

(२४) ऋग्वेदोक्तम्

(१-६) ऋग्वेदोक्तम् सूक्तस्य वैषावकमिदं लिख्यते । इन्द्रो देवता । विदुर् उच्यते ॥

२४३

योनिष्ट इन्द्र सदाने अकारि तमा नृभिः पुरुषत प्र याहि ।
 असो यथा नोऽविता वृषे च ददो वसुनि मुमदश्च सोमैः ॥३॥

24.

Yónish ṭa indra sādane akāri tām ā nṛbhiḥ purubūta
 prá yāhi | áso yāthā no 'vitā vṛidhé ca dādo vásūni ma-
 mádaś ca sómaiḥ || 1 ||

I harness the chariot with horses that leads the seeker to truth. My prayers reach Him, who accepts them gladly. He surpasses in magnitude the heaven and earth, crushing the resistless evil forces. 3

O resplendent Lord, may the waters spread like sun-rays. May your worshippers possess water in abundance. May you come like the divine wind with the enormous speedy waves. Verily, you bestow upon us nourishment when propitiated by holy hymns. 4

O resplendent Lord, may these inebriating draughts of devotional melodies exhilarate you. May you bestow blessings upon the praiser, since you alone, our hero, amongst divine powers, are compassionate to mortals. May you be delighted here at this place of worship. 5

O resplendent Lord, the showerer of blessings, the bearer of punitive justice, in this manner the celebrated sages have been glorifying you with hymns. May you, so glorified, grant us riches, posterity and cattle; and may you and your divine forces ever cherish us with blessings. 6

O much-invoked, resplendent Lord, fit place for you to enshrine is in our hearts. May you grace it, along with other human graces. You are our protector; make us prosperous, grant us riches; and be delighted to accept our loving devotion. 1

गृभीतं ते मन इन्द्र दिवहींः सुतः सोमः परिपिक्ता मधूनि ।
 विस्ष्टेधेना भरते सुवृक्तिरियमिन्द्रं जोहुवती मनीषा ॥२॥
 आ नो दिव आ पृथिव्या ऋजीषिन्निदं बर्हिः सोमपेयाय याहि ।
 वहन्तु त्वा हरयो मदयश्चमाङ्गुषमच्छा तवसं मदाय ॥३॥
 आ नो विश्वाभिरूतिभिः सजोषा ब्रह्म जुषाणो हर्यश्च याहि ।
 वरीवृजत्सर्विरेभिः सुशिप्रासे दधदपणं शुष्ममिन्द्र ॥४॥

grihītām te māna indra divībhāḥ
 sutaḥ sōmaḥ pāriṣiktā mādūni | viśiṣṭadhenā bharate
 suvṛiktīr iyaṁ indraṁ jōhuvatī manīṣā || 2 || ā no divā ā
 pṛithivyā ṛijishinn idāṁ barhīḥ somapēyāya yāhi | vāhantu
 tvā hārayo madryāṇcam āṅgūśhām āchā tavāsam mādāya
 || 3 || ā no viśvabhīr ūtibhīḥ sajōśhā brāhma jushāṇō ha-
 ryaśva yāhi | vārīvrijat sthāvirebhiḥ suśiprāsmé dādhad
 vṛiṣhaṇam śuśhmam indra || 4 ||

एष स्तोमो मह उग्राय वाहे धुरीनुवात्यो न वाजयन्नायायि ।
 इन्द्र त्वायमर्क ईद्रे वसूनां दिवीव यामधि नः श्रोमतं धाः ॥५॥
 एवा न इन्द्र वार्यस्य पृथि प्र ते महीं सुमति वेविदाम ।
 इषं पिन्व मघवद्भ्यः सुवीरं यूयं पात स्वस्तिभिः सदा नः ॥६॥

esha stōmo mahā ugrāya
 vāhe dburīvātyo nā vājāyaṇa adbhāyi | indra tvāyām arka
 itte vāsūnām divīva dyām ādhi naḥ śrōmatam dhāḥ || 5 ||
 evā na indra vāryasya pūrdhi prī te mahīm sumatīm ve-
 vidāma | iśham pinva maghāvadbhyaḥ suvīrāṇ yūyām
 pāta — || 6 || • ||

O resplendent Lord, your wish is comprehended, twice strengthened (with learning and efforts). The sap of devotion has been effused, and sweetened with the honey of sincerity. Thereafter, the hymn of praise, recited in an unreserved language propitiates the Lord, with repeated invocations. 2

Come, O kind-hearted sun-divine far off from the luminous sky or from the earth to be enshrined in our heart to relish our spiritual joy. Let your speedy, vigorous rays of compassion bring you here to be invoked to our hymns and make you joyful. 3

O sun-divine, yoked with speedy beams, propitiated and gratified by our praise, come to us with all your defending assistances. O Lord, possessed of firm and charming countenance, come with your matured associates, overthrowing repeatedly our foes, and grant us strength and vigour. 4

This invigorating praise is addressed to you, as a strong horse is yoked to a chariot. You are mighty, fierce and yet a sustainer of the universe. This hymn solicits wealth and wisdom of you. May you set our glory high in the heaven, much above the sky. 5

In a likewise manner, O resplendent Lord, may you content us with precious gifts. May we, again and again, experience your exalted favour. May you bestow upon our nobles plenty nourishment and heroic children. May you and your divine forces ever cherish us with blessings. 6

(२५) पञ्चविंशं सूक्तम्

(१-५) षडृचस्यास्य सूक्तस्य मेधावर्णितं हि ऋषिः । इन्द्रो देवता । विदुर् एतद् ॥

अथ ॥

आ ते मह इन्द्रोत्पुंग्वं समन्यवो यत्समरन्त सेनाः ।
 पतानि दिद्युन्नयस्य बाह्वोर्मा ते मनो विष्वद्रथग्वि चारीत् ॥१॥
 नि दुर्ग इन्द्र श्रथिह्यमित्रानभि ये नो मर्तोसो अमन्ति ।
 आरे ते शंसै कृणुहि निनिस्तोरा नो भर संमरणे वर्धनाम् ॥२॥
 शते ते शिप्रिन्नतयः सुदासे सहस्रं शंसा उत् रातिरस्तु ।
 जहि वर्धवनुषो मर्त्यस्यास्मे युष्ममधि रत्नं च धेहि ॥३॥

25.

Ā te mahā indrōty ūgra sāmānyavo yāt samāranta sé-
 nāḥ | pātāti didyūn naryasya bāhvōr māt te māno vishva-
 dryag vī cārīt || 1 || nī durgā indra śrathibhy amitrān abhi
 yé no mārtaśo amānti | āré tām śānsam kṛiṇuhi ninitōr
 ā no bhara sambhāraṇam vāsūnām || 2 || śatām te śiprinn
 ūtāyāḥ sudāse śabāśram śānsā ntā rātīr astu | jahī vādhar
 vanūśho mārtyasyāsmé dyumnām ādhi rātnam ca dhehi
 || 3 ||

त्वावतो हीन्द्र क्रतवे अस्मि त्वावतोऽवितुः शूर रातो ।
 विश्वेदहानि तविषीव उग्रं ओकः कृणुष्व हरिवो न मर्षीः ॥४॥
 कुत्सा एते हयश्वाय शूयमिन्द्रे सहो देवजुतमियानाः ।
 सत्रा कृधि सुहना शूर वृत्रा वयं तर्त्राः सनुयाम वार्जम् ॥५॥

tvāvato hīndra krátve āsmi tvāvato 'vitūḥ śūra rā-
 tān | vīśvéd āhani tavishīva ugraṁ ōkaḥ kṛiṇushva harivo
 nā mardhīḥ || 4 || kūtśā eté hāryaśvāya śūśhām indre sāho
 devājūtam iyānāḥ | satrá kṛidhi suhānā śūra vṛitrā vayam
 tārutrāḥ sanuyāma vājam || 5 ||

O potent resplendent Lord, when provoked by formidable evil forces of similar strength, you encounter them successfully. O Lord, the friend of man, when the resolute and sharp will, as if lightning, flashes, may you directly come to us for our protection and not to side with others. 1

O resplendent Self, may you smite down our adversaries, who assail us. May you keep far from us the curse of those men, who are revilers. May you bring to us accumulated store of treasures. 2

May hundreds of your succours, O Lord, the handsome-chinned, be granted to the dedicated devotee. May thousands of blessings as well as wealth be bestowed upon me. May you cast the fatal weapon on the mischievous mortal, and grant us splendid fame and riches. 3

O resplendent Lord, the mighty, the hero, the giver of gifts to a needy,—as you are, I depend entirely on your liberality as a protector. May you dwell with me now and ever. O Lord of vital faculties, do not desert us. 4

O the undaunted Lord, these celebrated sages are offering grateful adoration to you, the Lord of mental faculties, soliciting the strength assigned by you to Nature's bounties. May you make our evil tendencies, O Lord, easy to be vanquished, and may we, safe from peril, enjoy abundance. 5

एवा न इन्द्र वार्यस्य पूर्धि प्र ते महीं सुमतिं वैविदाम ।
इषं पिन्व मघवद्भ्यः सुवीरौ युयं पात स्वस्तिभिः सदा नः ॥६॥

evā na indra vāryasya —

॥ ६ ॥ ७ ॥

(२५) ऋषिः सूक्तम्

(१-१५) एवमर्पस्यास्य सूक्तस्य मीमांसनिर्विहितं कृषिः । इन्द्रो देवता । विदुषः छन्दः ॥

॥ १ ॥

न सोम इन्द्रमसुतो ममाद् नाब्रह्माणो मघवानं सुतासः ।
तस्मा उक्थ्य जनये यजुजोषन्नृचर्वीयः शृणव्यया नः ॥१॥
उक्थ्यर्क्ये सोम इन्द्रं ममाद नीयेनीथे मघवानं सुतासः ।
यदी सबाधः पितरं न पुत्राः समानदक्षा अवसे हवन्ते ॥२॥
चकार ता कृणवन्नृचमन्या यानि ब्रुवन्ति वेधसः सुतेषु ।
जनीरिव पतिरेकः समानो नि मामृजे पुर इन्द्रः सु सवीः ॥३॥
एवा तमाहुस्तु शृण्व इन्द्र एको विभक्ता तरणिर्मघानाम् ।
मिथस्तुर ऊतयो यस्य पूर्विरस्मे भद्राणि सभ्वत प्रियाणि ॥४॥

26.

Nā sōma indram āsuto mamada nābrahmāṇo maghāva-
naṃ sutāsaḥ | tāsmā ukthāṃ janaye yāḥ jūjoshan nṛvīn
nāvīyah ṣṛṇavad yāthā naḥ || 1 || ukthā-ukthe sōma indram
mamāda nīthē-nīthe maghāvānaṃ sutāsaḥ | yād im sabā-
dhah pitāraṃ nā putrāḥ samānādakṣhā āvase hāvante || 2 ||
cakāra tā kṛṇāvan nūnām anyā yāni bruvānti vedbhāsaḥ
sutēshu | jānir iva pātir ēkaḥ samānó nī māmṛije pūra in-
draḥ sū sārvaḥ || 3 || evā tām āhur utā ṣṛṇva indra éko
vibhaktā tarāṇir maghānām | mithastūra ūtāyo yāsya pūr-
vīr asmé bhadráṇi saṣcata priyāni || 4 ||

In this manner, O resplendent Lord, may you content us with precious gifts. May we be blessed to attain again and again your exalted favour. May you bestow upon our opulent persons plenteous spiritual nourishment and worthy posterity. May you and your divine forces ever cherish us with blessings. 6

26

The uneffused love of devotion, if not followed by a prayer, does not please the resplendent Lord, and so also the well-effused love, unless accompanied by a prayer. Therefore, I offer to Him the newly composed prayer as is usually offered to a prince or leader. May He listen to it with care, and be delighted. 1

The devotional love expressed along every laud delight the resplendent Lord. The homage, offered as each psalm is chanted, exhilarate our bounteous Lord. Therefore, devotees, with united effort, invoke the Lord, as children call father for help. 2

May He be pleased to perform such acts of favour, as His worshippers, at the time of prayers, proclaim, as having ever been done by the Lord. The Lord, equal to the expediency, takes up the control over all the cities of infidels, as a husband over his wife. 3

Thus they proclaim and celebrate that the resplendent Lord is the sole distributor of treasures and saviour from calamities. His many succours come in close succession. May all delightful benefits be granted to us. 4

एवा वसिष्ठ इन्द्रमुत्तये नृन्कृष्टीनां वृषभं सुते गृणाति ।
सहस्रिण उप नो माहि वाजान्युप पात स्वस्तिभिः सदा नः ॥५॥

evā vāsishṭha in-
dram ūtāye nṛṇaṁ kṛishṭīnām vṛishabbhām sutē gṛṇāti | sa-
hasrīna ūpa no māhi vājān yūyām pāta — || 5 || 10 ||

(२७) पञ्चविंशं सूक्तम्

(१-५) पञ्चविंशत्यास्य सूक्तस्य वैभववर्धनसिद्धिं कृणुः । इन्द्रो देवता । विष्णु इन्द्रः ॥

इन्द्रं नरो नेमधिंता हवन्ते यत्पायी युनजते धियुस्ताः ।
शूरो नृपांता शर्वसश्चक्रान आ गोमति ब्रजे भजा त्वं नः ॥१॥
य इन्द्र शुष्मो मघवन्ते अस्ति शिक्षा सखिभ्यः पुरुहूत नृभ्यः ।
त्वं हि हृद्धा मघवन्विचेता अपा वृद्धिं परिवृते न राधः ॥२॥
इन्द्रो राजा जगतश्चर्षणीनामधि क्षमि विष्णुरूपं यदस्ति ।
ततो ददाति दाशुषे वसूनि चोद्द्राघ उपस्तुतश्चिदुवाक् ॥३॥
नू चिन्न इन्द्रो मघवा सहती दानो वाजं नि यमते न ऊती ।
अनूना यस्य दक्षिणा पीपाय वामं नृभ्यो अभिर्वीता सखिभ्यः ॥४॥
नू इन्द्र राये वरिवस्फूयी न आ ते मनो ववृत्याम मघाय ।
गोमदश्चावुद्रथवृद्धयन्तो गृयं पात स्वस्तिभिः सदा नः ॥५॥

27.

Indram nāro nemādhitā havante yāt pāryā yunājate
dhīyas tāh | śūro nṛishātā śāvasaḥ cakānā ā gōmati vrajē
bhajā tvām naḥ || 1 || yā indra śuśhmo maghavan te āsti
śikshā sākhibhyaḥ puruhūta nṛibhyaḥ | tvām hi dṛiḷhā
maghavan vicetā āpā vṛidhi pārivṛitam nā rādhaḥ || 2 || in-
dro rāja jāgataḥ carshaṇīnām ādhi kshāmi vīshurūpam yād
āsti | tāto dadāti dāśuḥshe vāsūni cōdad rādha ūpastutaḥ
cid arvāk || 3 || nū cin na indro maghāvā sāvūti dānō, vā-
jam nī yamate na ūtī | ānūnā yāsya dākshīṇā pīpāya vā-
mām nṛibhyo abhivīta sākhibhyaḥ || 4 || nū indra rāyē vā-
rivas kṛidhi na ā te māno vavṛityāma maghāya | gōmad
āśvāvad rāthavad vyānto yūyām pāta — || 5 || 11 ||

Thus does the celebrated sage glorify the resplendent Lord to render help to worshippers, and for the preservation of mankind. May the Lord bestow upon us strength and wealth in thousands. May you and your divine forces ever cherish us with blessings. 5

27

Men invoke resplendent Lord in life struggles that He may make the hymns they sing. May you, O hero, the benefactor of man, by the dint of power, place us in possession of pastures abounding with cattle. 1

O resplendent, bounteous Lord, invoked by all, give such a sense of discipline to my friends, as is approved by you. O bounteous Lord, you break open strong citadels of darkness. May you discover for us, O discriminator of truth, the treasure, which has been lying concealed till now. 2

The resplendent is the sovereign of the earth and Lord of men. His is the entire wealth that exists on the earth, and he gives riches to the worshipper. May He, glorified by us, enrich us. 3

The affluent and bounteous Lord, when exalted, quickly bestows food to sustain us. His unlimited and unfailing liberality yields much coveted prosperity to men who are His friends. 4

O resplendent Lord, grant quickly wealth for our enrichment ; may we through our adoration gain your compassion. Please grant us riches, comprising of cattle, horses, and chariots. May you and your divine forces ever cherish us with blessings. 5

(२८) महाविरो मृतम्

(१-५) पञ्चम्यान्व सन्तम् मीमांसयन्तिस्मिन् कवि । इन्द्रो देवता । निरुप्य गन्तः ॥

॥ १ ॥

ब्रह्मा ण इन्द्रोप याहि विहानर्वाग्रस्ते हरयः सन्तु युक्ताः ।
 विश्वे चिदि त्वा विहवन्त मतीं अस्माकमिच्छुषुहि विश्वमिन्व ॥१॥
 हयै न इन्द्र महिमा व्यानद् ब्रह्म यत्पासि शवसिचृपीणाम् ।
 आ यदज्ञं दधिरे हस्ते उग्र घोरेः सन्कचा जनिष्ठा अपावहः ॥२॥

28.

Brāhmā na indrōpa yāhi vidvān arvāñcas te hārayah
 santu yuktāḥ | viśve cid dhī tvā vibhāvanta mātā asmākaṁ
 te cchriṇuḥi viśvaminva || 1 || bhāvāṇ ta indra mahimā vy
 ānaḍ brāhma yāt pāsi śavasina rīṣiṇām | ā yād vājraṁ
 dadbishē bhāsta ugra ghorāḥ sām krātvā janishṭhā āśhālḥbah
 || 2 ||

तव प्रणीतीन्द्र जोहुवानान्त्से यन्न रौदसी निनेय ।
 महे क्षत्राय शवसे हि जज्ञेज्जुजि चिन्तुजिगिशिभत् ॥३॥
 एभिर्न इन्द्राहमिदंशस्य दुर्मित्रासे हि क्षितयः पर्वन्ते ।
 प्रति यच्छे अर्तमनेना अवे द्विना वरुणो मायी नः सात ॥४॥
 वोचेमेदिन्द्रं मघवानमेनं महो रायो राधंसे यददन्नः ।
 यो अर्चनौ ब्रह्मकृतिमविष्टो युयं पात स्वस्तिभिः सदा नः ॥५॥

tāva prāṇitīndra jōhuvānān sām yān nrīn nā rōdasi
 ninētha | mahē kshatrāya śavase hī jajñē 'tutujim cit tā-
 tujir aṣiṇat || 3 || ebhīr na indráhabhīr daśasya durmitrāso
 hī kshitāyah pāvante | prāti yāc cāshte anṛitam anenā āva
 dvitā vāruṇo māyī naḥ sāt || 4 || vocéméd indram maghā-
 vānam enam mahó rāyó rādhaso yād dādan naḥ | yó ār-
 cato brāhmakṛitim āviṣṭho yūyām pāta — || 5 || 12 ||

O resplendent Lord, come to our adoration. Let your energies be harnessed and directed here. Being obliged by you, all mortal men severally invoke you, and as such please give ears to our invocation also, O all-impeller. 1

You are endowed with strength, O resplendent Lord, hence you grant prayers of the seers ; may your greatness extend to your invoker also. O the fierce one, ² When you hold the bolt of punitive justice in your hand, then formidable by your exploits, you become invincible. 2

O resplendent Lord, by your guidance, you conduct your leading men, your zealous worshippers, through space and earth. By nature, you are the giver of strength and protection. May you bestow strength so that the active may overcome the sluggish. 3

O resplendent Lord, presently bless us so that unfriendly men may make atonement. The untruth, which the wise, sinless, and virtuous men find in us, may that through your favour, doubly disappear. 4

We invoke this opulent resplendent Lord for ample and valuable riches. He is the chief protector of the pious ceremonies of the worshipper. (O Lord), may you and your divine forces ever cherish us with blessings. 5

(२९) पकोनमिसं सूक्तम्

(१-५) पञ्चम्यास्य सूक्तस्य मैत्रावरुणिविहितं ऋषिः । इन्द्रो देवता । मिष्टुप् छन्दः ॥

॥ १ ॥

अयं सोमं इन्द्र तुभ्यं सुन्व आ तु प्र याहि हरिवृस्तदोकाः ।
 पिबा त्वस्य सुषुतस्य चारोर्ददो मघानि मघवन्नियानः ॥ १ ॥
 ब्रह्मन्वीर ब्रह्मकृति जुषाणोऽर्वाचीनो हरिभिर्याहि त्वयम् ।
 अस्मिन्नु पु सर्वे मादयन्वोप ब्रह्माणि शृणव इमा नः ॥ २ ॥
 का ते अस्त्यरकृतिः सूक्तेः कदा नूनं ते मघवन्दाशेम ।
 विश्वा मतीरा ततने त्वायार्धा म इन्द्र शृणवो हवेमा ॥ ३ ॥

29.

Ayám sóma indra túbhyam sunva á tú prá yāhi hari-
 vas tádokāḥ | pibā tv āsyā sūshutasya cāror dádo maghāni
 maghavann iyānāḥ || 1 || bráhmaṇ vīra bráhmakṛitim ju-
 shāṇo 'rvācīno hāribhir yāhi tvyam | asmīnn ū shú sāvane
 mādayasvópa bráhmāṇi śṛṇava imā naḥ || 2 || ká te asty
 áramkṛitih sūktāḥ kadā nūnām te maghavan dāsema |
 víśvā matir á tatane tvāyādhā ma indra śṛṇavo hāve mā
 || 3 ||

उतो घा ते पुरुष्याऽ इदास्येषां पूर्वेषामशृणोर्ऋषीणाम् ।
 अयाहं त्वा मघवज्जोहयामि त्वे न इन्द्रासि प्रमतिः पितेर्व ॥ ४ ॥
 वोचेमेदिन्द्रं मघवानमेनं महो रायो राधसो यद्दत्तः ।
 यो अर्चतो ब्रह्मकृतिमविष्टो यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

utó ghā té puruṣhyā id āsan yéshām pūrveshām āṣri-
 nor řshīṇām | ādhāhām tvā maghavañ johavāmi tvām na
 indrāsi prāmatih pitéva || 4 || vocéméd indram — || 5 || १३

This devotional love is, verily, offered to you, O resplendent Lord ; be with us in the dwellings of our hearts, O master of both the faculties (mental and physical). May you accept this well-effused offering and give us wealth, O bounteous Lord, when we implore you. 1

O hero, the resplendent Lord, accepting our devotion, may you presently come to us speedily with your vigorous faculties, and be exhilarated at our worship, and listen to the prayers that we offer. 2

O bounteous Lord, what satisfaction is to you from our hymns when we offer them to you ? For you alone, we have composed these hymns, indeed. May you hear them, our invocations, O resplendent Lord. 3

These ancient sages, whose praises you have been listening to, are, verily, gem among common men. Hence O bounteous, resplendent Lord, I invoke you. You are our providence, even as a father. 4

We address this opulent resplendent Lord, that He grants us ample and valuable riches. He is the chief protector of the pious ceremonies of the worshipper ; (O Lord), may you and your divine forces ever cherish us with blessings. 5

(३०) पितॄं सुतॄन्

(१-५) षडर्षिणास्य सुतस्य धेनुवदपिबेतिष्ठ कपिः । इन्द्रो देवता । विदुर् ऋषयः ॥

॥१५॥ आ नो देव शर्वसा याहि क्षुप्मिन्मवा वृध इन्द्र रायो अस्य ।
 मृष्टे नृम्याय नृपते सुवज्र मर्हि क्षत्राय पौंस्त्याय शूर ॥१॥
 हवन्त उ त्वा हव्यं विवाचि तनृषु शूराः सूर्यस्य सातो ।
 त्वं विश्वेषु तेन्यो जनेषु त्वं वृत्राणि रन्धया सुहन्तु ॥२॥
 जहा यदिन्द्र सुदिना व्युच्छान्दधो यक्तेतुनुपमं समत्सु ।
 न्यग्भिः सीददसुतो न होता हुवानो अत्र सुभगाय देवान ॥३॥

50.

Ā no deva śávasā yāhi gushmīn bhāvā vṛidhā indra
 rāyó asyā | mahé nṛimāya nṛipate suvajra máhi kshatrāya
 paúnśyāya śūra || 1 || hāvanta u tvā hāvyaṃ vívāci tanúshu
 śúrāḥ sūryasya sātaú | tvám viśveshu sényo jāneshu tvám
 vṛitrāṇi randhaya subhāntu || 2 || áhā yád indra sudínā vyu-
 chchān dádha yát ketúm upamám samátsu | ny āgūḥ sídad
 ásuro ná hótā huvānó átra subhāgāya devān || 3 ||

वयं ते त इन्द्र ये च देव स्तवन्त शूर ददन्तो मुघानि ।
 यच्छां सूरिभ्य उपमं वरूयं स्वाभुवो जरणानश्नवन्त ॥४॥
 वोचेमेदिन्द्र मघवानमेनं महो रायो राघसो यददन्नः ।
 यो अचैतो ब्रह्मकृतिमविष्टो यूयं पात स्वस्तिभिः सदा नः ॥५॥

vayām

té ta indra yé ca deva stávanta śūra dádato maghāni |
 yáchā sūribhya upamám varūtham svābhūvo jaraṇām aśna-
 vanta || 4 || vocéméd indram — || 5 || ॥

O divine, powerful and resplendent Lord, be with us with your strength ; be the augments of our riches ; be to us, O king of men, wielder of the punitive justice, to inspire in us vigour, formidable courage, and manliness. 1

O the one worthy to be invoked, warriors call you in the din of life-struggles for safety of their person, and for the long enjoyment of sun-light. You are the foremost fighter among men. May you annihilate our adversaries without difficulty. 2

O resplendent Lord, when shall fair bright days dawn on us and you shall bring your banner near in battles? The valiant ritual fire would sit here as the herald, calling other Nature's bounties for our benefit. 3

O effulgent, resplendent Lord, we are yours, and all they, who adore you and offer rich libations are yours. May you grant to your worshippers excellent abode. May they be hale and hearty, even in old age. 4

We address this opulent resplendent Lord, that He grant us ample and valuable riches. He is the chief protector of the pious ceremonies of the worshipper. (O Lord), may you and your divine forces ever cherish us with blessings. 5

(३१) एकभिर्वा सूक्तम्

(१-१२) इन्द्रार्पणस्यास्य सूक्तस्य वैशाखमिनेतिष्ठ मणिः । इन्द्रो वेष्टता । (१-५) ययनादिनक्षत्रां गायत्री,
(१०-१२) इन्द्रस्यादितुषस्य च विराट् छन्दसी ॥

११५॥ प्र व इन्द्राय मादनुं हर्यश्वाय गायत । सखायः सोमपातं ॥१॥
 शंसेदुक्तं सुदानव उत युष्मं यथा नरः । चक्रमा सत्यराधमे ॥२॥
 त्वं न इन्द्र वाजयुस्त्वं गव्युः शतक्रतो । त्वं हिरण्ययुर्वसो ॥३॥

३१.

Prá va índrāya mādānam hāryasvāya gāyata | sākḥā-
 yaḥ somapāve || 1 || śānséd ukthām sudānava utá dyn-
 kshām yāthā nārah | cakṛimā satyārādhasē || 2 || tvām na
 indra vājayus tvām gavyūḥ śatakrato | tvām hiraṇyayūr
 vaso || 3 ||

वयनिन्द्र त्वायवोऽभि प्र णोनुमो वृषन् । विद्धी त्वं त्वस्य नो वसो ॥१॥
 मा नो निदे च वक्तव्येऽयी रन्धीरराज्ये । त्वे अपि क्रतुर्मम ॥२॥
 त्वं वर्मोसि सुप्रथः पुरोयोधश्च वृत्रहन् । त्वया प्रति ब्रुवे युजा ॥३॥

vayām indra tvāyāvo 'bhī prā ṇonumo vṛṣhan |
 viddhī tv āsyā no vaso || 4 || mā no nidé ca vāktave 'ryó
 randhīr ārāṇye~| tvé āpi krátur māma || 5 || tvām vármāsi
 sapráthah puroyodhāḥ ca vṛitraban | tvāyā prāti bruve yujā
 || 6 || 15 ||

११३॥ मुहोँ उतासि यस्य तेऽनु स्वधावरी सहः । मन्नाते इन्द्र रोदसी ॥७॥
 ते त्वा मरुत्वन्ती परि भुवद्वाणी स्यावरी । नक्षमाणा सह युभिः ॥८॥

mahān utāsi yasya té 'nu svadhāvarī sāhaḥ | mannāte
 indra rōdasī || 7 || tāṃ tvā marútvatī pāri bhúvad vāṇi sa-
 yāvarī | nākshamāṇā sahā dyúbhiḥ || 8 ||

O friends, sing a delightful hymn to the resplendent Lord, the supreme master of vital powers and the acceptor of devotional love. 1

Let us chant to the bounteous Lord such hymns as other men have been doing ; let us offer it to Him who is truth personified. 2

O resplendent Lord, may you be the winner of no. 1ishment for us ; O the performer of hundreds of benevolent works, may you be the winner of cattle ; O the winner of wealth, be the winner of gold for us. 3

O showerer of blessing, we are faithful to you and glorify you. May you be cognizant of this, O giver of wealth. 4

Subject us not to the reviler, to the abuser, to the miser. In you alone is my strength. 5

O resplendent Lord, destroyer of evils, you are our extensive armour and our front line fighter. With you as my ally, I brave the evils of life. 6

Verily, you are great. Heaven and earth, abounding with food pay homage to your strength, O supreme Lord. 7

May the praises of your adorers ever-going along with you, such as you are, and spreading around with radiance reach you. 8

जुष्पितुस्त्वान्विन्दवो जुवन्तुस्समुप धावि । सं ते नमन्त कृष्टयः ॥९॥
 प्र वो महे महिर्वृधे भरष्टुं प्रचेतसे प्र नुमति कृणुष्वम् ।
 विशः पूर्वीः प्र चरा चर्षणिप्राः ॥१०॥
 उरुव्यचसे महिने सुवृक्तिमिन्द्राय वक्ष जनयन्तु विप्राः ।
 तस्य व्रतानि न मिनन्ति धीराः ॥११॥
 इन्द्रे वाणीरनुत्तमन्युमेव सत्रा राजानं दधिरे सहस्ये ।
 हर्यश्वाय बर्हया समापीन् ॥१२॥

ūrdhvāsas tvānv

indavo bhūvan dasmām ūpa dyāvi | sām te namanta kri-
 śitāyab ॥ 9 ॥ prā vo mahé mahivṛdhe bharadhvam prācētase
 prā sumatīm kṛiṇudhvani | vīṣab pūrvīḥ prā carā carsha-
 ṇiprēḥ ॥ 10 ॥ uruvyācase mahīne suvṛiktīm indrāya brāhma
 janayanta viprāḥ | tānya vratāni nā minanti dhīrāḥ ॥ 11 ॥
 indraṁ vāṇir ānuttamanyum eva satrā rājānam dadhire
 sāhadhyai | hāryaśvāya barhayaḥ sām āpin ॥ 12 ॥ 10

(३२) हरिषां सुक्तम्

(१-२७) सतर्विप्रात्पृथग्यास्य सुक्तस्य वैभारवर्गिणश्चिह्नः, (२९) बर्हिस्या क्रवाः पूर्वविंशत्य वासिष्ठः वासिष्ठां क्रफि ।

इन्द्रो देवता । (१-२, ४-२७) प्रथमाद्वितीयाचोर्जचोश्चतुर्थ्यांदिचतुर्विंशत्येव प्रगायः (विषमर्षा

इहती, समर्षा सतोइहती), (३) द्वितीयायाश्च द्विपरा विराट् छन्दसी ॥

॥१७॥

मो पु त्वा वाघतश्चनारे अस्मिन् रीरमन् ।
 आरात्तश्चित्सधमाद न आ गृहीह वा तन्नपं श्रुधि ॥१॥
 इमे हि ते ब्रह्मकृतः सुते सचा मधो न मध आसते ।
 इन्द्रे कामं जरितारो वसूपवो रथे न पादुमा दधुः ॥२॥

92.

Mó śhú tvā vāghātaṣ canārē asmān ní rīraman | śrāttāc
 cit sadhamādam na ā gabihā vā sānn ūpa ṣrudhi ॥ 1 ॥ imé
 hí te brahmakṛītaḥ suté sácā mādhaú ná māksha ánte |
 indre kāmam jaritāro vasūyāvo rāthe ná pádam ā dadhuḥ
 ॥ 2 ॥

May the ascending drops of devotion reach you, O the destroyer of evils, in heaven. Let all men bow before you in reverence. 9

Pay homage to the great, the great giver, the all-wise. The fulfiller of the aspirations of men moves with them (in various forms). 10

The sages compose sacred praises and engender oblations for the sublime, the far pervading resplendent Lord. The wise never violate His statutes. 11

The words of praises truly magnify the glory of the resplendent Lord, the universal monarch, whose wrath is irresistible to overcome. May you urge all associates to glorify the Lord of vital powers. 12

32

Let none, not even your worshippers, for a moment detain you far away from us. Even from long distances, come to our place of worship and hear our prayers. 1

When the homage is effused to you, these hymn-chanters gather like flies swarming round honey. The pious praisers desiring blessings set their hope upon the resplendent Lord, as men set their foot upon a chariot. 2

रायस्कामो वज्रहस्तं सुदक्षिणं पुत्रो न पितरं हुवे ॥३॥
 इमं इन्द्राय सुन्विरे सोमासो दध्याशिरः ।
 तौ आ मदाय वज्रहस्तं पीतये हरिभ्यां यास्योक्तु आ ॥४॥
 श्रवचुकर्णं इयते वसूनां नू विभो मर्षिषद्विरः ।
 सपश्विभ्यः सहस्राणि शता ददुमकिर्दित्सन्तुमा मिनत् ॥५॥

rāyāskāmo vajrahastam sudākṣiṇam putrō nā pitāraṁ
 huve ॥ 3 ॥ imā indrāya sunvire sōmāso dādhyāśirah | tāñ ā
 mādāya vajrahasta pitāye haribhyāṁ yāhy ōka ā ॥ 4 ॥ śrā-
 vac chrūkarna iyate vāsūnām nū cin no mardhishad gī-
 rah | sadyās cid yāḥ sahāsrāṇi śatā dādan nākir dītsantam
 ā minat ॥ 5 ॥ 17 ॥

॥६॥ स वीरो अप्रतिष्कृत इन्द्रेण सुशुवे नृभिः ।
 यस्तं गभीरा सर्वानि वृत्रहन्सुनोत्या च धावति ॥६॥
 भवा वरुणं मघवन्मुघोनां यत्समजासि शर्धतः ।
 वि त्वाहतस्य वेदानं भजेमग्ना दुणाशो मरा गयम् ॥७॥
 सुनोता सोमपाहि सोममिन्द्राय वृद्धिर्णे ।
 पचता पृक्तीरवसे कृणुष्वमित्पूणमित्पूणते मयः ॥८॥

sā virō āpratishkuta indreṇa sūṣuve nṛbhiḥ | yās te
 gabhīrā sāvanāni vṛitrahan sunóty ā ca dhāvati ॥ 6 ॥ bhāvē
 vārūtham maghavan maghōnām yāt samājāsi śārdhataḥ |
 vi tvāhatasya vēdanam bhajemaghy ā dūṇāśo bhārā gāyam
 ॥ 7 ॥ sunótā somapāvne sōmam indrāya vajriṇe | pācatā pak-
 tīr āvase kṛiṇudhvām it priṇānn it priṇatē māyah ॥ 8 ॥

Longing for wealth I call on Him, the benevolent wielder of punitive justice, as a son calls on his father. 3

These elixirs of devotional prayers mixed with the curds of pious action are dedicated to the resplendent Lord. Come to our heart, O wielder of the bolt of justice, with your two vital and mental powers to bless them for our spiritual joy. 4

May He, with ears ever open, listen to our requests for wealth and never despise our prayers. He is the giver of hundreds and thousands. None can desist Him when He is willing to give. 5

O the resplendent Lord, the destroyer of evil, the brave worshipper, who offers prayer to you and eagerly approaches you, he with your blessings is undeterred by any one and is honoured by men. 6

O bounteous Lord, be a defence to the sincere devotees, may you drive the warriors together, and be the discomfiter of our adversaries. May we divide the wealth of him whom you punish. May you, O imperishable, deliver his possessions to us. 7

May you offer the elixir of devotion to its drinker, the possessor of adamant justice. Make ready the sweet preparations of dedication to please him for winning His favour, for He bestows happiness on him who pleases Him. 8

मा त्रेधत सोमिनो दक्षता मृष्टे हृणुष्वं गृध आतुजे ।
 तरणिरिजयति क्षेति पुष्यति न देवानः कवचवे ॥९॥
 नर्किः सुदासो रयं पर्याप्तु न रीरमत् ।
 इन्द्रो यस्यादिता यस्य मरुतो गमत्स गोमति द्रजे ॥१०॥

mā

sredhata somino dākshatā mahé kṛiṇudhvám rāyá ātúje |
 tarāṇir ij jayati kshéti púshyati ná devāsah kavatnāvo || 9 ||
 nákiḥ sudāso rátham páry āsa ná rīramat | indro yasyāvitā
 yasya marúto gāmat sá gómati vrajé || 10 || १० ||

॥९॥ गमुद्वाजं वाजवर्जिन्द्र मर्त्यो यस्य त्वमविता सुवः ।
 अस्माकं वीर्यविता रथानामस्माकं शूर नृणाम् ॥१०॥
 उदिह्वेत्स रिच्यतेऽशो धनुं न जिह्युषः ।
 य इन्द्रो हरिवान् दमन्ति तं रिपो दक्षं दधाति सोमिनि ॥११॥
 मन्त्रमखर्वं सुधितं सुपेशत् दधाति यज्ञिषेष्वा ।
 पूर्वाश्चन प्रसितयस्तरन्ति तं य इन्द्रे कर्मणा सुवत् ॥१२॥

gāmad vājam vājáyann indra mártyo yasya tvám avitā
 bhúvaḥ | asmākam bodhy avitā ráthānām asmākam śūra
 nṛiṇām || 11 || úd in nv āsya ricyaté 'nśo dhānam ná jigyú-
 śaḥ | yá indro hārivān ná dabhanti tām rīpo dāksham
 dadhāti somīni || 12 || mántram ákharvaṁ súdhitam supéśa-
 sam dádhāta yajñīyeshv á | pūrvīś caná prásitayas taranti
 tām yá indre kármanā bhúvat || 13 ||

कस्तमिन्द्र त्वावसुमा मर्त्यो दधर्षति ।
 श्रद्धा इत्ते मघवन्पार्यो दिवि वाजी वाजं सिपासति ॥१४॥
 मघोनः स वृत्रहृतेषु चोदय ये ददति प्रिया वसु ।
 तव प्रणीती हर्यश्च सूरिभिर्विश्वा तरेम दुरिता ॥१५॥

kás tām indra tvāva-
 sum á mártyo dadharshati | śraddhá ít te maghavan párye
 divi vājí vājam śishāsati || 14 || maghónaḥ sma vritrahátye-
 shu codāya yé dádati priyá vásu | táva prāṇitī haryaśva
 sūribhir víśvā tarema duritā || 15 || १५ ||

O chanters of hymns, do not hesitate ; be active ; pay homage to the great benefactor for riches. Only the active conquers, dwells in peace and thrives. The divine powers favour not the sluggish. 9

No one overturns, or stops the chariot of one who freely gives. The man whom the resplendent Lord and vital principles protect, walks in pastures full of cattle and riches. 10

O resplendent Lord, only that man shall obtain wealth and wisdom, who works hard with devotion and gains your favours for protection. O brave Lord, may you be the preserver of our chariots and our men. 11

Verily, the resplendent Lord's share exceeds that of any one else, like the reward of a victorious. Nobody can overcome Him who is the Lord of vital forces and who gives strength to the participator in noble works. 12

Chant a hymn that is comprehensive, well-uttered and graceful. Never so happens that snares and bonds entangle him who has surrendered himself to Lord by his devotion. 13

O resplendent Lord, what mortal can assail a man who has favour of your support ? O bounteous Lord, the one who offers homage to you with faith, shall immediately win the reward on the day of completion. 14

Inspire those who for the destruction of their opponents offer valuable homage dear to you. O Lord of vital energies, may we with our noble devotees, pass through all perils under your guidance. 15

॥२०॥ तवेदिन्द्रावमं वसु त्वं पुष्यसि मध्यमम् ।
 सुत्रा विश्वस्य परमस्य राजसि नक्षिण गोपु वृष्यते ॥१६॥
 त्वं विश्वस्य धनदा असि श्रुतो य ई भवन्त्युजयः ।
 तवायं विश्वः पुरुहूत पार्थिवोऽवस्युर्नाम भिक्षते ॥१७॥
 यदिन्द्र यावत्तस्त्वमेतावद्दहमीशीय ।
 स्तोतारमिदिधिपेय रदावमो न पापत्वाय रासीय ॥१८॥
 शिखेयमिन्महयते दिवेदिवे राय आ कुहचिद्विदे ।
 नहि त्वदन्यन्मघवन्न आप्यं वस्यो अस्ति पिता चन ॥१९॥

távéd indrávamám vásu tvám pushyasi madhyamám |
 satrá víśvasya paramásya rājasi nākish tvā gōshu vṛṇvate
 || 16 || tvám víśvasya dhanadā asi śrutó yá im bhāvanty
 ājāyah | távāyam víśvaḥ puruhūta pāṛthivo 'vasyúr náma
 bhikshate || 17 || yád indra yāvatas tvám etāvad ahám
 īśiya | stotāram id didhisheya radāvaso ná pāpatváya rā-
 sīya || 18 || śiksheyam in mahayaté divé-dive rāyā á kuha-
 cidvīde | nahí tvád anyān maghavan na āpyam vásyo āsti
 pitá caná || 19 ||

तरणिरित्सिपासति वाजं पुरन्ध्या युजा ।
 आ व इन्द्रं पुरुहूतं नमि गिरा नमि तदेव सुद्रुम् ॥२०॥

॥२१॥ न दुष्टुती मर्त्यो विन्दते वसु न खेधन्तं रयिर्नशत ।
 सुशक्तिरिन्मघवन्नुभ्यं मावते देष्णं यत्पार्यं दिवि ॥२१॥

tarāṇir it sishāsati vājam pūramdhyā yujā |
 ā va indram puruhūtām name girā namim tāshteva sudrvām
 || 20 || 20 ||

ná duṣṭutí mārtyo vindate vásu ná śrédhantam rayir
 naṣat | suśaktir in maghavan túbhyam māvate deṣhnam
 yát párye diví || 21 ||

O resplendent Lord, you cherish the vast wealth of the lower order ; also cherish the middling, and you rule over the one that is most precious. In the recovery of wealth and wisdom, no one can resist you. 16

You are renowned as the giver of wealth to every one in all the struggles that occur. O much invoked, all these people of the earth craving your protection implore your name. 17

O resplendent Lord, the granter of wealth, if I were the possessor of as much wealth as you do, then I would favour sincere worshippers only and not squander it ever upon wickedness. 18

Each day I would enrich the man who sings my praise, in whatsoever place he were. O bounteous Lord, no kinship is there better than yours; no other is as excellent protector to us as you are. 19

Only an active man who solemnly worships acquires wealth and wisdom. O resplendent Lord, invoked by all, I bend down with the words of reverence to you, as a carpenter bends the wooden circumference of the wheel. 20

A man does not acquire wealth by an unbecoming praise. Wealth does not come to one who obstructs. O bounteous Lord, in you rests the power of giving to one like me on the day of completion (of this work). 21

अभि त्वा शूर नोनुमोऽदुग्धा इव धेनवः ।
 ईशानमस्य जगतः स्वईशमीशानमिन्द्र तस्युपः ॥२२॥
 न त्वावी अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते ।
 अश्वायन्तो मघवन्मिन्द्र वाजिनो गव्यन्तस्त्वा हवामहे ॥२३॥
 अमी पतस्तदा भरेन्दु ज्यायः कनीयसः ।
 प्ररूपसुहि मघवन्सुनादसि भरेभरे च हव्यः ॥२४॥

abhi tvā sūra nonumó 'dugdhā iva
 dhenāvah | īśānam asyā jagataḥ swardṛśam īśānam indra
 tasthushah || 22 || ná tvāvān anyó divyó ná párthivo ná jātó
 ná janishyate | asvāyānto maghavann indra vājino gavyān-
 tas tvā havāmahe || 23 || abhi shatás tād ā bharēndra jyā-
 yah kāniyasah | purūvasur hí maghavan sanād āsi bhāre
 -bhare ca hāvyaḥ || 24 ||

परा शुद्धस्य मघवल्लमित्रान्सुवेदा नो वसू रुधि ।
 अस्माकं बोध्यविता महाधने भवो वृधः सखीनाम् ॥२५॥
 इन्द्र क्रतुं न आ नर पिता पुत्रेभ्यो यथा ।
 शिक्षा णो अस्मिन्पुरुषत यामनि जीवा ज्योतिरशीमहि ॥२६॥
 मा नो अज्ञाता वृजना दुराध्योऽु माशिवामो अव क्रतुः ।
 त्वया वयं प्रवतः शश्वतीरुपोऽति शूर तरामसि ॥२७॥

pārā śuddhasya maghavann amitrān
 suvédā no vāsū kṛidhi | asmākam bodhy avitā mahādbhane
 bhāvā vṛidhāḥ sakhinām || 25 || indra krátum na ā bhara
 pitā putrébhyo yāthā | śikshā ṇo asmín puruhūta yāmani
 jivā jyótir aśimahi || 26 || mā no ajñātā vṛijānā durādhyo
 māśivāso āva kramuḥ | tvāyā vayām pravātaḥ śaśvatir apó
 'ti sūra tarāmasi || 27 || ॥

O brave resplendent Lord, the Lord of all movable and stationary things, the beholder of the universe, we call loudly to you like an un milked cow (with udders full). 22

No other such as you are, on the earth and heaven, has been in the past or shall be in future O bounteous resplendent Lord, we invoke you for possessing vigour, wealth and wisdom. 23

O victorious resplendent Lord, you are the eldest whilst I am the youngest and you have been possessing infinite treasure from the beginning. and therefore, bestow upon me that wealth. We adore you at every solemn worship. 24

O bounteous Lord, may you drive away from us our adversities and render riches easy of acquisition. May you be our good defender in the strife of winning awards. May you be augmenter of prosperity of your friends (such one as I am). 25

O resplendent Lord, give us wisdom as a father giving to his sons. O much invoked Lord, bestow wealth upon us on this occasion so that we may live long to see the divine light. 26

Let no unknown wicked, malevolent, malignant overpower us. May we, protected by you, cross over all the obstructing streams that are rushing down. 27

(१३) वनक्रिया नृपत्न

(१-१७) वनुरादिर्नृपत्नस्य सूत्रस्य (१-१८) वनमादिनृपत्नो वैश्वान्तमिति वसिष्ठः (१०-१७) वनमादिः

पञ्चानाञ्च वसिष्ठपुत्रो वा ज्ञापयः । (१-१८) वनमादिनृपत्नो वसिष्ठपुत्रः, (१०-१७)

वनमादिपञ्चानाञ्च वसिष्ठो वैश्वान्तः । शिष्टम् छन्दः ॥

३३३३

मिथ्यशो मा दक्षिणतस्कपदा धियंजिन्वासो अमि हि प्रमन्दुः ।

उत्तिष्ठन्वोचे परि अहिषो नृप मे दुरादवितव वसिष्ठाः ॥१॥

33.

Śvityāñco mā dakṣhiṇatāskapardā dhiyaṃjinvaso abhi
hi pramandūḥ | uttishṭhan voce pāri barhiṣho nṛpa nā me
dūrād āvitave vāsishṭhāḥ || 1 ||

दुरादिन्द्रमनयन्मा सुतेन तिरो वैश्वान्तमिति पान्तमुग्रम् ।
पाशोद्युक्षस्य वायतस्य सोमात्सुतादिन्द्रोऽष्टणीता वसिष्ठान् ॥२॥
एवेष्टु कं सिन्धुमेनिस्तारेवेष्टु कं भेदमेभिर्जघान ।
एवेष्टु कं दाशराज्ञे सुदासं प्रावदिन्द्रो ब्रह्मणा वो वसिष्ठः ॥३॥
जुष्टी नरो ब्रह्मणा वः पित्रणामक्षमव्ययं न क्लिं र्षिषाथ ।
यच्छक्रीपु वृद्धता रवेणेन्द्रे शुष्ममदधाता वसिष्ठः ॥४॥
उद्दामनिवेत्पुण्यजो नाधितासोऽदीभ्युदाशराज्ञे वृतासः ।
वसिष्ठस्य स्तुवत इन्द्रो अश्रोदुर्ग तत्सुम्यो अरुणोदु लोफन् ॥५॥

dūrād indram anayaun ā
sutēna tirō vaiśantām āti pāntam ugrām | pāśadyumnasya
vāyatāśya sōmāt sutād indro 'vṛiṇitā vāsishṭhān || 2 || evēn
nū kaṃ sīndhum ebhis tatārevēn nū kaṃ bhedām ebhir
jagbhāna | evēn nū kaṃ dāśarājñē sudāśam prāvad indro
brāhmaṇā vo vāsishṭhāḥ || 3 || jūṣṭī naro brāhmaṇā vaḥ
pitṛiṇām ākṣham avyayam nā klīā rishātha | yāc chākva-
rishu bṛihatā rāveṇēndre śūśhmam ādadhātā vāsishṭhāḥ
|| 4 || ūd dyām ivēt tṛishṇājō nāthitāsō 'dīdhayur dāśarājñē
vṛitāsah | vāsishṭhasya stuvatā indro aśrod urīm tṛiṣubhyo
akṛiṇod u lokām || 5 || २२ ||

My wisest disciples are the ones who are the accomplis-
shers of holy ceremonies and of white complexion. They
bear lock of hair on the right side. They give me delight,
I call these disciples to sit on the sacred grass (near the
altar). May they never stay far from me. 1

Disgracing (the worldly entangling tendencies), they bring
from a great distance the mighty soul busy at the pleasures
of the lower order, to receive the spiritual offerings (of
the liberal donor). The resplendent soul thus hastens to
leave the enjoyments offered by impulses originated at the
worldly physical level and comes to the camp where it
enjoys spiritual experiences of the highest type. 2

In the same manner, the liberal giver is enabled by them
to easily cross the river ; in the same manner, through
them he easily destroys his adversaries. In like manner,
the wisest disciples of the spiritual order through prayer
and thereby the resplendent Self defends the liberal
devotees in their encounter with the ten senses. 3

O leader of rituals, your progenitors are pleased by your
praises. I set in motion the axle of chariot. May you
not become inert, since O celebrated sages, by your
resounding voices, the resplendent Self gets exhilaration. 4

Suffering from thirst, soliciting rain-water, supported by
the fighter for justice in the struggle with ten senses, the
sages make the inner-self radiant as the sun. The res-
plendent Self hears the words of the celebrated sages while
they glorify him, and bestows to the fighters for the truth
ample room and freedom. 5

॥ ३३ ॥

कुण्डा इवेदोअर्जनास आसुन्परिच्छिन्ना भरता अर्भकासः ।
 अर्भकश्च पुराता वसिष्ठ आदितृत्सूतां विशो अग्रयन्त ॥६॥
 त्रयः कृष्वन्ति भुवनेषु रेतस्तिष्ठः प्रजा आर्या ज्योतिरग्राः ।
 त्रयो घर्मास उपसं सचन्ते सर्वो हत्तो अनु विदुर्वसिष्ठाः ॥७॥
 सूर्यस्येव वक्षथो ज्योतिरिषां समुद्रस्येव महिमा गभीरः ।
 वार्तस्येव प्रजुवो नान्येन स्तोमो वसिष्ठा अन्वेतवे वः ॥८॥

dandā ivéd goājanāsa āsan párichinnā bharatā arbhakā-
 saḥ | ābbavac ea puraetā vāsishṭha ād it trītsūnām viṣo
 aprathanta || 6 || trāyaḥ kṛiṇvanti bhūvaneshu rétas tīsrāḥ
 prajā āryā jyótiragrāḥ | trāyo gharināsa ushāsam sacante
 sārvañ it tāñ ānu vidur vāsishṭhāḥ || 7 || sūryasyeva vakshá-
 tho jyótir eshām samudrāsyeva mahimā gabhīrāḥ | vāta-
 syeva prajāv nānyéna stómo vasishṭhā ānvetaḥ vaḥ || 8 ||

त इन्निष्य हृदयस्य प्रकृतेः सहस्रवल्दामभि सं चरन्ति ।
 शुमेन तत्तं परिधिं वर्यन्तोऽप्सरस उप सेदुर्वसिष्ठाः ॥९॥
 विद्युतो ज्योतिः परि संजिहानि मित्रावरुणा यदपश्यतां त्वा ।
 तत्ते जन्मोत्तैकं वसिष्ठागस्त्यो यत्वा विश आजुभारं ॥१०॥

tā in ninyām hṛdayasya prāketāḥ sahasravalśam abhi sām
 caranti | yameṇa tatām paridhīm vāyanto 'psarāsa ūpa se-
 dur vāsishṭhāḥ || 9 || vidyūto jyōtiḥ pāri samjīhānam mitrā-
 varuṇā yād āpaśyatām tvā | tāt te jñanmotaikam vasishṭhā-
 gāstyo yāt tvā viśā ājubhāra || 10 ||

The illustrious people find themselves like the stripped bare staves wherewith the herdman drives the cattle. The illustrious people are found defenceless. The celebrated sage, then, becomes their chief and leader. Then the fighters for justice flourish. 6

Three fertilize the world with genial moisture, three are their glorious progeny, of which the chief is the sun, casting light before them. Three communicators of warmth accompany the dawn. Verily, the celebrated sages discover them all. 7

The glory of these sages is like the splendour of the sun and their greatness is as profound as the depth of the ocean. Their course has the velocity of the wind, which can never be surpassed by anyone else. 8

They, by their wisdom, seated in the heart, traverse the hidden thousand-branched world, and the wondrous glories of the firmament, wearing the vesture spread out by the creator. 9

O wisest sage, the faultless preceptor sustains the people. That life of yours is really worth while one in which you know the secrets of cosmic light and plasma and the lustre springing from the lightning. 10

॥११॥

उ॒तासि॑ मे॒त्रावरु॑णो व॑सिष्ठोर्व॒श्या ब्र॑ह्मन्मन॒सोऽधि॑ जा॒तः ।
 द्र॒प्सं स्कु॑लं ब्र॒ह्मणा॑ दे॒व्येन॑ वि॒श्वे दे॒वाः पु॑ष्करे त्वा॒दद॑न्त ॥११॥
 स प्र॑के॒त उ॒भय॑स्य प्रवि॒द्वान्सह॑स्र॒दान॑ उ॒त वा॑ स॒दानः॑ ।
 यु॒मेन॑ त॒तं परि॑धि व॒यिष्य॑न्न॒प्सर॑सः परि॑ जज्ञे व॒सिष्ठः॑ ॥१२॥
 स॒त्रे ह॑ जा॒तावि॑ष्टिता नमो॒भिः कु॑म्भे रे॒तः सि॑पिचतुः स॒मान॑म् ।
 ततो॑ ह॒ मा॒न उ॒दि॒याय॑ म॒ध्यात्ततो॑ जा॒तमृ॑षि॒माहु॑र्व॒सिष्ठ॑म् ॥१३॥
 उ॒क्थ्य॑मृतै॒ साम॑मृतै॒ विम॑र्ति ग्रा॒वाणं॑ वि॒भ्रत्प्र॑ व॒दात्य॑म्रे ।
 उ॒पै॒नमा॑च्च॒ सुम॑न॒स्यमा॑न्ता आ वो॑ गच्छा॒न्ति प्र॑त॒दो व॑सिष्ठः ॥१४॥

utāsi maitrāvaruṇo vasishṭhorvāśyā brahman mānasō
 'dhi jātaḥ | drapsām skannām brāhmaṇā daivyaena viśve
 devāḥ pūshkare tvādadanta ॥ 11 ॥ sā praketa ubhāyasya
 pravidvān sahasradāna utā vā sādānaḥ | yamēna tatām
 paridhīm vayishyānn apsarāsah pari jajñe vāsishṭhaḥ ॥ 12 ॥
 satré ha jātāv ishītā nāmollīḥ kumbhē rétaḥ sishicatuh
 samānām | tāto ha māna úd iyāya mādhyāt tāto jātām ri
 shim āhur vāsishṭham ॥ 13 ॥ ukṭhabhṛitam sāmabhṛitam bi
 bharti grāvāṇam bibhṛat prā vadāty āgre | ūpainam ādhvam
 smanasyāmānā ā vo gachāti pratrido vāsishṭhaḥ ॥ 14 ॥ २४ ॥

(२४) षट्पञ्चमं सूक्तम्

(१-२५) प्रथमविंशत्युक्त्याम्य सूक्तस्य मेधावर्गवसिष्ठ ऋषिः । (१-१५, १८-२५)

प्रथमादिपञ्चदशार्चोमहादशपादाणाञ्च विश्वे देवाः, (१६) सोमस्या अग्निः, (१७)

सप्तदश्याध्याह्नियुज्यो देवताः । (१-२१) प्रथमाथेकविंशत्युक्तां दिपदा विरट्,

(२२-२५) द्वयिण्यादिचतसृणाञ्च विष्णुर् छन्दसी ॥

॥२५॥

प्र शु॒क्रैर्नु॑ दे॒वी म॑नीषा अ॒स्मत्सु॑त॒ष्टो रथो॑ न वा॒जी ॥१॥

Prā sukrāitu devī manishā asmat sūtasṣṭo rātho nā
 vājī ॥ 1 ॥

Verily, O celebrated sage, you are the son of cosmic light and plasma, born of their mind. Nature's bounties endowed with celestial fervour lay you as a fallen drop on a lotus blossom. 11

He, the sage, cognizant of both worlds (heaven and earth) endowed with many a gift, bestows thousands. He is destined to wear the vesture spun by the creator, and springs forth to life from the wondrous glories of firmament. 12

Consecrated for the sacrifice, propitiated by praises, they, the lords of cosmic light and plasma, pour their life-essence into a water jar from the midst of which uprises cosmic intelligence and from which also, they say, the intelligence of the wise sage is born. 13

O destroyers of nescience, the faultless preceptor comes to you. Welcome him with devoted minds, and he in the foremost station directs the worshipper engaged in prayer, the chanter of the hymn, the assiduous offerer of dedication and he repeats what is to be repeated. 14

May our divine and brilliant hymn, well-composed and well-sung, go forth, like a swift chariot. 1

विदुः पृथिव्या दिवो जनित्रं भृष्वन्त्यापो अध क्षरन्तीः ॥२॥
 आपभिदस्मै पिबन्त पृथ्वीवृत्रेषु शूरा मंसन्त उग्राः ॥३॥
 आ धूर्वस्मै दधाताश्चानिन्द्रो न वज्री हिरण्यवाहुः ॥४॥
 अभि प्र स्थाताहेव यज्ञं यातेव पत्नन्मना हिनोत ॥५॥
 त्मना समस्तु हिनोत यज्ञं दधात केतुं जनाय वीरम् ॥६॥

vidúh prithivyā divó janítram śrinvānty āpo ádha
 kshárantih ॥ 2 ॥ āpas cid asmai pínvanta prithiví vritréshu
 ūrá mānsanta ugrāh ॥ 3 ॥ á dhūrvshv āsmai dádhātāśvān
 indro ná vajrí hīraṇyabāhuḥ ॥ 4 ॥ abhí prā sthātāheva
 yajñām yāteva pátman tmānā hinota 5 ॥ tmānā samātsu
 hinota yajñām dádhāta ketúm janāya virām ॥ 6 ॥

उदस्य शुष्माद्भानुर्नार्तं विभर्ति भारं पृथिवी न भूम ॥७॥
 हवामि देवाँ अयानुरग्ने सार्धभूतेन धियं दधामि ॥८॥
 अभि वो देवीं धियं दधिष्वं प्र वो देवमा वाचं कृणुध्वम् ॥९॥
 आ चष्ट आसां पाथो नदीनां वरुण उग्रः सहस्रचक्षाः ॥१०॥
 राजा राष्ट्रानां पेशो नदीनामनुत्तमस्मै क्षत्रं विश्वायु ॥११॥
 अविष्टो अस्मान्विश्वासु विक्ष्वर्युं कृणोत शंसं निनिस्साः ॥१२॥
 व्येतु दिद्युद्विपामशेवा युयोत विष्वग्रपस्तनूनाम् ॥१३॥

॥३॥

úd asya
 śúshmad bhānúr nárta bíbharti bhāram prithiví ná bhūma
 ॥ 7 ॥ hváyāmi devāñ áyātúr agne sádhanu řitēna dhíyam
 dadhāmi ॥ 8 ॥ abhí vo devīm dhíyam dadhidhvam prá vo
 devatrā vācam kṛiṇudhvam ॥ 9 ॥ á cashta āsām pátho na-
 díñām várūna ugrāh sahásracakshāh ॥ 10 ॥ 25 ॥

rājā rāshtrānām pēso nadīnām ānuttam asmai kshatrām
 viśvāyu ॥ 11 ॥ áviṣhto asmān viśvāsu vikshv ádyum kṛiṇota
 śānsam niniśoh ॥ 12 ॥ vy ētu didyúd dvishām āṣevā yu-
 yóta víshvag rūpas tanūnām ॥ 13 ॥

waters listen to us as they flow along. They know
 origin of heaven and earth. The vast rivers swell to
 greet him. The strong and brave men remember him
 when beset by adversities. 2 3

May you keep the horses of your senses bound to the
 pole (of chariot) like the golden-armed resplendent soul,
 the possessor of adamantine will power. 4

May you wake up at the dawn like the sun, ready to
 perform cosmic sacrifice, and march forward with delight,
 like a pilgrim on his way. 5

Proceed swiftly to the battle of life and set up a new flag
 of your victory, O hero, in the service of mankind. 6

Through his own power, he, the sun, ascends as a source
 of light. It upholds the load of creation, as earth bears
 living creatures. 7

O fire-divine, I invoke nature's bounties, and not the
 demons. And I compose a hymn and complete it invoking
 truth and eternal law. 8

Closely around you, may you revolve your heavenly song
 and send your invocations to Nature's bounties. 9

The mighty Lord of Venerability beholds with a
 thousand eyes, the paths, wherein these streams of
 thoughts run. 10

He is kind of Kings, the glory of the thoughts and his is
 the resistless sway over all that lives. 11

May He assist us among all people and make song of
 envious men devoid of light. 12

May the threatening arrow of our opponent passby with-
 out harming us. May he put far from us the sins of our
 bodies. 13

अवील्लो अग्निर्हव्यान्नमोमिः प्रेतो अस्मा अघायि स्तोमः ॥१४॥
 सजृद्वैवेभिरपां नपातं सखायं कृच्छं शिवो नो अस्तु ॥१५॥
 अज्जामुक्थेरहिं गृणीये बुधे नदीनां रजःसु पीदन् ॥१६॥
 मा नोऽहिर्बुध्यो रिपे धाम्ना युक्तो अस्य म्निधत्तायोः ॥१७॥
 उत न प्रुषु नृषु श्रवो धुः प्र राये यन्तु शर्धन्तो अर्यः ॥१८॥
 तपन्ति शत्रुं स्वर्णं भूमा महासेनासो अमेभिरेपाद् ॥१९॥
 आ यन्नः पत्नीर्गमन्त्यच्छा त्वष्टा मुपाणिर्दधातु वीराव ॥२०॥

āvin no agnir havyān
 nāmobbhiḥ prēsthō asmā adbhāyi stōmah ॥ 14 ॥ sajūr deva-
 bhir apām nāpātāṃ sakhāyaṃ kṛidhvam śivō no astu ॥ 15 ॥
 abjām ukthair ahiṃ gr̥ṇīṣhe budhnyē nadīnām rājassu śbī-
 dan ॥ 16 ॥ mā nō 'hir budhnyō rishē dhān mā yajñō asya
 sridhad r̥itāyōḥ ॥ 17 ॥ utā na eshū nṛṣhu śrāvo dhuḥ prā
 rāyē yantu śardhanto aryāḥ ॥ 18 ॥ tāpanti śātrūṃ svār pā
 bhūmā mahāsenāso āmebbhir eshām ॥ 19 ॥ ā yān naḥ pātnir
 gāmanty āchā tvāśhṭā supāṇir dādhatu virān ॥ 20 ॥ २० ॥

॥१७॥ प्रति नः स्तोमं त्वष्टा जुषेत स्यादस्मे अरमतिर्वसुयुः ॥११॥ २१
 ता नो रासनातिपाचो वसुन्या रोदसी वरुणानीं शृणोतु ।
 वरुणीभिः सुशरणो नो अस्तु त्वष्टा सुदत्रो वि दधानु रायः ॥२२॥
 तन्नो रायः पर्वतास्तन्न आपस्तद्रातिपाच ओषधीरुत योः ।
 वनस्पतिभिः पृथिवी सजोषा उभे रोदसी परि पासतो नः ॥२३॥
 अनु तदुर्वी रोदसी जिहानामनु युक्ता वरुण इन्द्रसत्त्वा ।
 अनु विश्वे मरुतो ये सहासो रायः स्याम धरुणं धियच्चै ॥२४॥

prāti na stōmam tvāśhṭā juṣheta syād asmé arāmatir
 vasūyūḥ ॥ 21 ॥ tā no rāsan rātishāco vāsūny ā rōdasī va-
 ruṇānī śṛiṇotu | vārūtribhiḥ suśaraṇō no astu tvāśhṭā su-
 dātro vī dadhatu rāyaḥ ॥ 2 ॥ tanno rāyaḥ pārvatās tān
 na āpas tād rātishāca ōshad... | dyauḥ | vānaspātibhiḥ
 pr̥ithivī sajōshā ubhé rōdasī pāri pāsato naḥ ॥ 23 ॥ ānu tād
 urvī rōdasī jihātām ānu dyukshō vārūṇa indrasakhā | ānu
 vīśve marūto yē sahāso rāyāḥ syāma dharuṇaṃ dhiyādhyai
 ॥ 24 ॥

O fire-divine, acceptor of our dedications, may you help us through our prayer ; we sing our dearest song to please him. 14

In accord with the divine cosmic forces, may the grand son of the waters—the fire-divine, be helpful to us. 15

With laudations I glorify the serpent of clouds, born of waters. He stays beneath the streams of the middle air. 16

Never may the cloud of mid-space harm us ; let not the sacrificial acts of this faithful servant be disregarded. 17

May they grant food to our people. Let our foes contending for our riches perish. 18

The leading great groups, with their fierce attacks, burn their opponents as the sun (scorches) the earth. 19

When our wives come near to us, may He, the divine creator give us brave sons. 20

May the creator find our hymn of praise acceptable and may He, who is of comprehensive understanding, be inclined to give us wealth. 21

May they, who are lavish in gifts, bestow upon us treasures, that we long for. May the bounties of heaven and earth along with the bounties of ocean listen to our prayers. May the generous creator, together with these protectresses be our sure refuge ; may he, our lord, give us riches. 22

So, may rich mountains and the flowing waters, the liberal ones, and herbs growing on the land, the pair of heaven and the earth consentient with the forest lords, and both the world-halves, pressure for us those riches. 23

May both the wide worlds consent, and the celestial ocean associated with the sun consent. May all the victorious vital principles consent, so that, who become worthy possessors of long-lasting precious wealth. 24

तन्न इन्द्रो वरुणो मित्रो अमित्राण ओषधीर्विनिनो जुषन्त ।
शमिन्त्याम मरुतामुपस्ये युयं पात स्वस्तिभिः सदा नः ॥२५॥

tān na indro vāruṇo mitrō agnīr āpa ōśhadbīr va-
nīno juṣhanta | śārman savyāma marūtām upāsthe yūyām
pāta — || 25 || 27 ||

(३५) पञ्चमिहो मृतम्

(१-२५) पञ्चमिहो मृतम् मृतम् मित्रावरुणिरिति ऋषिः । विधे देवा देवताः । मित्रो अग्नेः ॥

॥२८॥

शं न इन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा रातहव्या ।
शमिन्द्रासोमा सुविताय शं योः शं न इन्द्रापुषणा वाजसातो ॥१॥
शं नो भगः शम् नः शंसो अस्तु शं नः पुरन्धिः शम् सन्तु रायः ।
शं नः सत्यस्य सुयमस्य शंसः शं नो अर्यमा पुरुजतो अस्तु ॥२॥
शं नो धाता शम् धर्ता नो अस्तु शं न उरुची भवतु स्वधाभिः ।
शं रोदसी बृहती शं नो अद्विः शं नो देवानो सुहवानी सन्तु ॥३॥
शं नो अमिन्योतिरनीको अस्तु शं नो मित्रावरुणावभिना शम् ।
शं नः सुकृता सुकृतानि सन्तु शं न इषिरो अभि वातु वातः ॥४॥
शं नो द्यावापृथिवी पूर्वहृतौ शमन्तरिक्षं हृशये नो अस्तु ।
शं न ओषधीर्विनिनो भवन्तु शं नो रजसस्पतिरस्तु जिष्णुः ॥५॥

35.

Śām na indrāgnī bhavatām āvobhiḥ śām na indrāvā-
ruṇā rātāhavyā | śām indrāsómā suvitāya śām yōḥ śām na
indrāpūṣhāṇā vājasātau || 1 || śām no bhágah śām u naḥ
śāṁso astu śām naḥ púramdhiḥ śām u santu ráyah | śām
naḥ satyásya suyámasya śāṁsah śām no aryamā purujātó
astu || 2 || śām no dhātā śām u dhartā no astu śām na
urūcī bhavatu svadhābhiḥ | śām ródasī bṛihatī śām no
ádriḥ śām no devānāni suhāvāni santu || 3 || śām no agnīr
jyótiranīko astu śām no mitrávárūṇāv aśvínā śām | śām
naḥ sukṛitām sukṛitāni santu śām na ishiró abhi vātu vā-
tah || 4 || śām no dyāvāprithivī pūrváhūtau śām antáriksham
driśāye no astu | śām na ōśhadhīr vanīno bhavantu śām
no rájasas pátir astu jishnúḥ || 5 || 28 ||

May our Lord, the master of all Nature's bounties such as, the lightning, the ocean, the sun, the fire, rivers, herbs and trees accept the praise we offer. May we, reclining on the bosom of vital principles, attain fertility. May they all ever cherish us with blessings. 25

35

May the sun and fire, with their blessing aids, be for our happiness ; may the sun and the ocean, to whom homage is offered, be for our happiness ; may the sun and moon be for our happiness, and comfort, along with prosperity ; may the sun and sustenance be for happiness in life struggles. 1

May the prosperity be for our happiness ; may the discipline be for happiness ; may the intellectual pursuits be for our happiness ; may the riches be for happiness ; may the variously-manifested law and order be for our happiness. 2

May the people of creativity be for happiness ; may the people incharge of sustenance be for our happiness ; may the wide earth, with its provisions, be for happiness. May the vast heaven and earth be for happiness ; may the mountains be for happiness ; may our pious invocations of Nature's bounties secure us happiness. 3

May the fire, with the splendour of countenance be for our happiness ; may the cosmic light and plasma, and the pair of twin-divines be for our happiness. May the noble actions of the pious be for our happiness ; may the impetuous wind blow for our happiness. 4

May the heaven and earth invoked from the earliest times, be for our happiness ; may the mid-space be for our happiness with charming appearance. May the herbs and the forest trees, be for our happiness, may the victorious Lord of the distant regions, be favourable to our felicity. 5

॥६५॥ शं न इन्द्रो वसुभिर्दुवो अस्तु शर्मोऽदित्येभिर्वरेणः सुशंसः ।
 शं नो रुद्रो रुद्रेभिर्जलापः शं नस्तष्टा माभिर्वा मृणोतु ॥६॥
 शं नः सोमो भवतु शमः शं नः शं नो ग्रावाणः अस्तु सन्तु यज्ञाः ।
 शं नः स्वरूपां मितया भवन्तु शं नः प्रस्वाः शम्बस्तु वेदिः ॥७॥

śāṃ na indro vāsubhir devó astu śāṃ ādityébbhir váru-
 ṇaḥ suśānsaḥ | śāṃ no rudró rudrébbhir jálāśbaḥ śāṃ naś
 tvashtā gnābbhir ihá śṛiṇotu || 6 || śāṃ naḥ sómo bhavatu
 bráhma sáṃ naḥ śāṃ no grāvāṇaḥ śāṃ u santu yajñāḥ |
 śāṃ naḥ svárūṇāṃ mitāya bhavantu śāṃ naḥ prasvāḥ śāṃ
 v astu védih || 7 ||

शं नः सूर्यो उरुचक्षु उदेतु शं नश्चतस्रः प्रविशो भवन्तु ।
 शं नः पर्वता ध्रुवयो भवन्तु शं नः सिन्धवः शस्तु सन्त्वापः ॥८॥
 शं नो अदितिर्भवतु मृतेभिः शं नो भवन्तु मृतः स्वर्काः ।
 शं नो विष्णुः शस्तु पूषा नो अस्तु शं नो भुविर्ग शम्बस्तु वायुः ॥९॥
 शं नो देवः संविता वार्यमाणः शं नो भवन्तु पसो विभातीः ।
 शं नः पर्जन्यो भवतु प्रजाभ्यः शं नः क्षेत्रस्य पतिरस्तु शुभुः ॥१०॥

śāṃ naḥ sūrya urucákṣhā úd etu śāṃ
 naś cátaśraḥ pradīśo bhavantu | śāṃ naḥ párvatā dhruváyō
 bhavantu śāṃ naḥ śindhavāḥ śāṃ u santv āpaḥ || 8 || śāṃ
 no āditir bhavatu vratébbih śāṃ no bhavantu marútāḥ
 svarkāḥ | śāṃ no víshṇuḥ śāṃ u pūshā no astu śāṃ no
 bhavítṛaṃ śāṃ v astu vāyūḥ || 9 || śāṃ no devāḥ savitā
 tráyaṃāṇaḥ śāṃ no bhavantūśhásō vibhātīḥ | śāṃ naḥ par-
 jānyo bhavatu prajābhyāḥ śāṃ naḥ kshétrasya pátir astu
 śambhúḥ || 10 || २० ||

May the divine sun, with the life-giving elements, grant us happiness ; may the justly-praised ethereal ocean with the numerous suns, be friendly to our happiness ; may the grief-assuaging cosmic vitality, with the vital breaths, bless us for our happiness ; may the architect of universe, with attributes of Nature's bounties, be with us for our happiness ; and hear us at this solemnity. 6

May the moon be source of our happiness ; may the prayers promote our happiness ; may the clouds be source of our happiness. May the sacred work and worship be source of our happiness ; may the measured lengths of the pillars of ceremonial hall be conducive to our felicity ; may the well-grown herbs be for our happiness ; may the altar be raised for our happiness. 7

May the sun with extensive radiance rise for our happiness ; may the four quarters of the horizon be auspicious to us. May the firm-set mountains bless us for our happiness ; may the rivers, may the waters be for our happiness. 8

May the mother infinity, through holy observances, be for our happiness ; may the glowing vital principles be for our happiness ; may the all-pervading one, the nourishing one, be for our happiness ; may the cosmic waters be propitious to us ; may the wind blow for our happiness. 9

May the divine refulgent Lord, the saviour, be for happiness ; may the radiant dawns be propitious to us. May the clouds be propitious for our people ; may the sovereign Lord of universe bless us for happiness. 10

१३०६

शं नो देवा विश्वदेवा भवन्तु शं सरस्वती सह धीभिरेस्तु ।
 शर्मभिपाचुः शम्भु रातिपाचुः शं नो दिव्याः पार्थिवाः शं नो अप्याः ॥११॥
 शं नोः सत्यस्य पतयो भवन्तु शं नो अर्वन्तुः शम्भु सन्तु गावः ।
 शं नो ऋभवः सुकृतः सुहस्ताः शं नो भवन्तु पितरो हवेषु ॥१२॥

śam no devā viśvādevā bhavantu śam sárasvatī sahā
 dhibhir astu | śam abhiśhācaḥ śam u rātishācaḥ śam no
 divyāḥ pāṛthivāḥ śam no āpyāḥ || 11 || śam naḥ satyāsya
 pátayo bhavantu śam no árvantaḥ śam u santu gāvaḥ |
 śam na ṛibhávaḥ sukrítaḥ suhástāḥ śam no bhavantu pi-
 tāro háveshu || 12 ||

शं नो अज एकपादेवो अस्तु शं नोऽहिर्बुध्न्यः शं समुद्रः ।
 शं नो अपां नपात्येस्तेस्तु शं नः पृश्निर्मवतु देवगोपा ॥१३॥
 आदित्या रुद्रा वसवो जुषन्तेदं ब्रह्म क्रियमाणं नवीयः ।
 शृण्वन्तु नो दिव्याः पार्थिवास्तो गोजाता उत ये यज्ञियांसः ॥१४॥
 ये देवानां यज्ञियां यज्ञियानां मनोर्यजत्रा अमृता क्रतुज्ञाः ।
 ते नो रासन्तामुरुगायमद्य यूयं पात स्वस्तिभिः सदा नः ॥१५॥

śam no ajā ékapād devó astu śam nó
 'hir budhnyāḥ śam samudráḥ | śam no apām nápat perúr
 astu śam naḥ pṛśnir bhavatu devágopā || 13 || ādityā
 rudrá vásavo juśhantedām bráhma kriyámāṇaṁ náviyaḥ |
 śṛṇvāntu no divyāḥ pāṛthivāso góajātā utá yé yajñíyāsaḥ
 || 14 || yé devānām yajñíyā yajñíyānām mánor yájatrā amṛtā
 ṛitajñāḥ | té no rāsantām urugāyām adyā yūyān pāta —
 || 15 || ॥ १० ॥

May all the divine universal Nature's bounties be for our happiness ; may the divine speech, with holy thoughts, be gracious ; may the persons assisting at our sacred works and those who liberally and large-heartedly give, be conducive to our happiness ; may all celestial, terrestrial, and aquatic powers be for our happiness. 11

May the sustainers of eternal truths, be propitious to our happiness ; may the horses, the cattle, contribute to our happiness ; may the virtuous, the dextrous men of experience and wisdom, confer felicity to us ; may the senior sages be kind to us and respond to our invocations in rituals and ceremonies. 12

May the divine unborn Lord, the one-footed (in whose one foot measure is the entire universe) bless us for our happiness ; may the clouds of mid-space confer happiness ; may the cosmic oceans be for happiness ; may the heat and electricity, born of water, be gracious, and may the mid-space, the sky, guarded by divine powers, be for our happiness. 13

May the cosmic suns, the cosmic winds, and the planets of abode be gratified by this new hymn, which we now repeat ; may all the divines of celestial and terrestrial worlds, progeny of cows and those, who perform worship, hear our invocations. 14

May those, who are most adorable among divinely revered, those who have been honoured by all men, those who are immortal, the observers of truth, grant us today widely-spoken reputation ; and may you Lord along with the divine forces ever cherish us with blessings. 15

(३९) षट्पिंशं सुक्तम्

(१-९) नवचम्यान्त्यं सप्तम्यं मेषाश्वमर्षिर्हस्तिश्च क्षत्रियः । विश्वे देवा देवताः । मिष्टुप् छन्दः ॥

॥ १ ॥

प्र ब्रह्मैतु सदेनादृतस्य वि रश्मिभिः सद्यजे सूर्यो गाः ।
 वि सानुना पृथिवी संस्र उर्वी पृथु प्रतीकमध्येधे अग्निः ॥१॥
 इमां वा मित्रावरुणा सुवृक्तिमिपं न कृष्ये असुरा नवीयः ।
 इनो वामन्यः पदवीरदद्यो जनं च मित्रो यतति ब्रुवाणः ॥२॥

36.

Prā brāhmaitu sādānād ṛitāsya ví raṣmībhiḥ saṣrije
 sūryo gāḥ | ví sānunaṁ prithivī sasra urvī prithuḥ prātikam
 ādhy édhe agnīḥ || 1 || imāṁ vām mitrāvaruṇā suvṛkṭim
 īṣham ná kṛiṇve asurā nāvīyah | ino vām anyāḥ padavīr
 ādabdhō jānaṁ ca mitró yatati bruvāṇāḥ " 2 ||

आ वातस्य ध्रजतो रन्त इत्या अर्पीपयन्त धेनवो न सूदाः ।
 मुहो दिवः सदेने जायमानोऽर्चिकददपमः सस्मिन्मध्येधे ॥३॥
 गिरा य एता युनजुद्धरी त इन्द्र प्रिया सुरथा शर धायू ।
 प्र यो मन्यु रिरिक्षतो मिनात्या सुकतुमर्यमणं ववृत्याम् ॥४॥
 यजन्ते अस्य सख्यं वयश्च नमस्विनुः स्व ऋतस्य धामन ।
 वि पूक्षो बावधे वृभिः स्तवान इदं नमो रुद्राय प्रेष्ठम् ॥५॥

ā yātasya

dhrajato ranta ityā āpīpayanta dhenāvo nā sūdāḥ | mahō
 divaḥ sādane jāyamāno 'eikradad vṛishabhāḥ sāsmīm ūdhan
 || 3 || girā yā etā yunajad dhārī ta indra priyā surāthā
 śūra dbāyū | prā yō manyūṁ ririkshato mināty ā sukrā-
 tum aryamāṇam vavṛityām || 4 || yājante asya sakhyām vā-
 yaś ca namasvīnaḥ svā ṛitāsya dhāman | ví prīksho bā-
 badhe nṛībhi stāvāna idam nāmo rudrāya prēṣṭham
 || 5 || :

Let the prayer proceed from the hall of the sacrifice, to the distant sun, the rays of which cause waters to flow. The spacious earth far extends with lofty mountains studded, as if, and fire blazes on the extensive plains. 1

O powerful light-divine and plasma-divine, and the vital breath, to you I offer this new praise, as if it were sacrificial food ; one of you (plasma-divine), the invincible lord is the guide to the path of virtue, and second one (light-divine) when praised, animates men to action. 2

The movements of the gliding wind sport around, like milk-yielding kine. The springs are filled to overflowing. The mighty rain-cloud, generated in the dwelling of the lofty heaven, has been roaring in his place of residence in the midspace. 3

O brave, radiant sun, may I bring here with my song the wise ordainer, the expert who yokes dear, graceful and vigorous horses to your chariot and who baffles the wrath of the malevolent. 4

Let the offerers of adoration, engaged in pious acts, worship the Lord of cosmic vitality, in their own hall of ceremony. Praised by the leaders of sacred worship, he lavishes food upon them. This most acceptable adoration is addressed to the Lord of cosmic vitality. 5

३५॥

आ यत्साकं युशसो वावशानाः सरस्वती सप्तथी सिन्धुमाता ।
 याः सुष्यन्त सुदुधाः सुधारा अभि स्वेन पर्यसा पीप्यानाः ॥६॥
 उत ते नो मरुतो मन्दसाना धियं लोकं च वाजिनोऽवन्तु ।
 मा नः परि ख्यदक्षरा चरन्त्यवीवृधन्त्युग्यं ते रयिं नः ॥७॥
 प्र वो महीमरमति कृणुचं प्र पुषणं विदुच्यं न वीरम् ।
 भगं धियोऽवितारं नो अस्याः सातो वाजं रातिपाचं पुरन्धिम् ॥८॥
 अच्छायं वो मरुतः श्लोकं एत्वच्छा विष्णुं निषिक्तुपामवोभिः ।
 उत प्रजायै गृणते वयो धुर्युयं पात स्वस्तिभिः सदा नः ॥९॥

ā yat sākāṃ yaśaso vāvaśānāḥ sārāsvatī sapṭāthī śin-
 dhumātā | yāḥ suṣvāyanta sudūghāḥ sudhārā abhi svēna
 pāyasā pipyānāḥ || 6 || utā tyē no marūto mandasānā dhiyaṃ
 tokāṃ ca vājīno 'vantu | mā naḥ pari khyad ākṣharā cā-
 ranty āvivṛidhan yūjyaṃ tē rayiṃ naḥ || 7 || prā vo mahīma-
 ramati kṛiṇudhvaṃ prā pūṣhaṇaṃ viduṣyaṃ nā vīraṃ |
 bhāgaṃ dhiyō 'vitāraṃ no asyāḥ sātau vājaṃ rātiśācam
 pūramaḍhim || 8 || āchāyaṃ vo marutaḥ ślōka etv āchā
 vīṣhaṇaṃ niṣikṭapāma avobhiḥ | utā prajāyai gṛiṇatē vāyo
 dhur yūyāṃ pāta — || 9 || २ ||

(१७) सप्तमिषां सूक्तम्

(१-८) महर्षिस्तस्य सूक्तस्य देवाय वसिष्ठसिद्ध ऋषिः । विभे देवा देवताः । विष्णुः उन्मः ॥

३६॥

आ वो वारिष्ठो वहतु स्तव्यै रथो वाजा ऋमुसणो अमृक्तः ।
 अभि त्रिपूष्ठैः सर्वनेषु सोमैर्मदे सुशिप्रा महर्भिः पूषध्वम् ॥१॥
 युयं ह रत्नं मघर्वत्सु घत्सु स्वर्दशं ऋमुसणो अमृक्तम् ।
 सं युक्तोषु स्वधावन्तः पिवध्वं वि नो राधींसि मतिभिर्दयध्वम् ॥२॥

३७.

Ā vo vābhisṭho vahatu stavādhyai rātho vājā ṛibhu-
 kṣhaṇo āmṛikṭaḥ | abhi tripiṣṭhāiḥ sāvaneshu sōmair māde
 suṣiprā mahābhiḥ pṛiṇadhvaṃ || 1 || yūyāṃ ha rātinaṃ ma-
 ghāvatsū dhattha svarāṛiṣa ṛibhukṣhaṇo āmṛikṭaṃ | sāṃ
 yajñēṣhu svadbāvantāḥ pibadhvaṃ vī no rādhdāsi matibhir
 dayadhvaṃ || 2 ||

May the seventh stream of the cosmic river, the mother of the ocean, and those rivers that flow copious and fertilizing, bestowing abundance of food, and nourishing the people by their waters, come at once together. 6

May these joyous and swift-going, cloud-bearing winds be favourable to our worship and our offspring ; let not the imperishable divine speech of wisdom ignore us ; may she be kind to us and may both jointly augment our riches. 7

May you, (O devotees), invoke the unresisting earth, and the adorable hero, the Lord, that nourishes. May you invoke the gracious Lord, the protector of our worship, the source of strength, the sustainer of old, the liberal giver of gifts to our solemnity. 8

May this our song of appreciation reach you, O vital principles, and may it reach the all-pervading wind, guardian of the embryo with his protecting faculties. May they both bestow upon me, their adorer, progeny and food ; and may you, O Lord, with all divine forces, ever cherish us with blessings. 9

37

O men of physical strength and men of enlightenment, let your capacious, commendable, and unobstructed chariot bring you hither. O handsome, may you, with the copious triply-combined libations (milk products, herbs and cereals), poured out for your exhilaration at our sacrifices, be delighted. 1

O men of enlightenment and possessors of strengthening food, beholders of heavenly light, preserve unblemished riches for our noble men. May you gladly, and with favourable attitude of kindness, accept our loving devotion at our solemnities, and bestow upon us riches. 2

उवोचिथ एि मघवन्देष्णं महो अर्भस्य वसुनो विभागे ।
 उभा ते पूर्णा वसुना गभस्ती न सूनृता नि यमते वसुव्या ॥३॥
 त्वमिन्द्र स्वयंशा ऋभुक्षा वाजो न साधुरस्तमिष्यका ।
 वयं नु ते दाश्वांसः स्याम ब्रह्म कृष्यन्तो हरिवो वसिष्ठाः ॥४॥
 सनितासि प्रवतो दाशुपे चिद्याभिर्विवेषो हर्यश्च धीभिः ।
 ववन्मा नु ते युज्याभिरुनी कदा न इन्द्र राय आ दशस्ये ॥५॥

uvócitha hí maghavan deshpám mahó
 árbhasya vásuno vibbhāgé | ubhá te pūrṇā vāsunā gábhastī
 ná sūnṛtā ní yamate vasavyā || 3 || tvám indra sváyaśā ři-
 bhukshā vájo ná sādúr ástam eshy říkvā | vayám nú te
 dāśvānsaḥ syāma bráhma kṛiṇvánto harivo vásisṭhāḥ || 4 ||
 sánitāsi praváto dāśúshe cid yábbhir vívesho haryaśva dhi-
 bbhī | vavanmā nú te yújyābbhir ūtí kadā na indra rāyá á
 daśasyeh || 5 || ॥

॥३॥ वासयसीव वेधसस्त्वं नः कदा न इन्द्र वचसो बुबोधः ।
 अस्ती तात्या धिया रयि सुवीरं प्रक्षो नो अर्वा न्युहीत वाजी ॥६॥
 अभि यं देवी निर्रितिश्चिदीशे नक्षन्तु इन्द्रं शरदः सुप्रक्षः ।
 उपे त्रिवन्धुर्जरदष्टिमेत्यस्ववेशं यं कृणवन्तु मर्ताः ॥७॥
 आ नो राधांसि सवितः स्तवध्या आ रायो यन्तु पर्वतस्य रातो ।
 सदा नो दिव्यः प्रायुः सिपंकु युयं पात स्वस्तिभिः सदा नः ॥८॥

vāsáyasīva vedhásas tvám naḥ kadā na indra vácaso
 bubodhaḥ | ástam tātyā dhiyā rayīm suvīram řikshó no
 árvā ny ūhīta vājí || 6 || abhí yám deví nířṛitiṣ cid iṣe ná-
 kaḥanta índram řarādaḥ supřikshaḥ | ūpa tribandhúr jarád-
 asṭīm ety ásvaveṣam yám kṛiṇávanta mártāḥ || 7 || á no
 rádhanāsi savita stavādhyā á rāyo yantu párvatasya rā-
 tánú | sádā no divyāḥ pāyūḥ sishaktu yūyám pāta — || 8 || ॥

O bounteous one, you are well known for the judicial discrimination whilst distributing riches, whether small or ample, for both your hands are full of treasure, and it is your goodness that nothing restrains you from giving generously. 3

O divine soul, far-famed like a man of enlightenment and physical strength, you are the fulfiller of aspirations. May you come to the home of the worshipper. O Lord of vital faculties, may we, the celebrated priests, offer our appreciations to you along with oblations. 4

O Lord of vital faculties, you are the giver of increasing wealth to the dedicated devotee, by whose sacred works and thoughts, you are glorified. When would you bestow upon us riches ? When would we feel secure by your appropriate protection ? 5

When, O resplendent Lord, will you appreciate our praise, and establish us, your adorers, in comfortable homes ? May your horse-like swift faculties, influenced by our protracted solemnity, convey food and wealth with brave children to our homes. 6

The resplendent sun is the upholder of the three regions like a brother. The mother earth along with her autumns, rich in plenteous food, invokes him. The mortals let not rest him at his home. 7

O divine creator, may the riches worthy of laudation come to us ; the riches that are in the bestowal of rain clouds. May the celestial protector of all, ever preserve us ; and may you, with your divine forces, ever cherish us with blessings. 8

(१८) अष्टमिंशं सूक्तम्

(१-८) यद्वर्कस्यास्य सूक्तस्य विधावर्णनं सिद्धं ज्ञापि । (१-१) प्रयमादिपञ्चां सविता, (१) यद्वर्क
उत्पादकस्य भगो वा, (७-८) सप्तम्यष्टम्योश्च वाचिनो देवताः । चिदुक् उक्ताः ॥

१५१

उदु ष्य देवः सविता ययाम हिरण्ययीममतिं यामशिञ्चेत् ।
नूनं भगो हव्यो मानुषेभिर्वि यो रसां पुरुवसुर्दधाति ॥१॥
उदु तिष्ठ सवितः श्रुच्यस्य हिरण्यपाणे प्रभृतावृतस्य ।
व्युर्वीं पृथ्वीममतिं सृजान आ नृस्यो मर्तमोजनं सुवानः ॥२॥
अपि द्रुतः सविता देवो अस्तु यमा चिद्विष्टे वसवो गूणन्ति ।
स नः स्तोमांश्चमस्यध्वनो धाद्विष्टेभिः पातु पापुभिर्नि सुरीन् ॥३॥

88.

Úd u shyá deváh savitá yayāma hiranyáyīm amátim
yám áśisret | nūnám bhágo hávyo mánushebbhir ví yó rātnā
purūvāsura dádhati || 1 || úd u tishṭha savitah śrudhy āsyā
hīranyapāṇe prābhṛitāv ṛitāsya | vy ūrvīm prithvīm amátim
srijānā ā nṛbhyo martabhójauam suvánāḥ || 2 || āpi śhṛutāḥ
savitá devó astu yám ā cid víṣve vāsavo grīṇānti | sá na
stómān namasyāṣ cáno dhād víṣvebbhiḥ pātu pāyúbhir ní
sūrīn || 3 ||

अमि यं देव्यदितिर्गुणातिं सुवं देवस्य सवितुर्जुषाणा ।
अमि सम्राजो वरुणो गृणन्त्यमि मित्रासौ अर्यमा सृजोषाः ॥४॥
अमि ये मिथो वनुषः सर्पन्ते रातिं दिवो रान्तिषाचः पृथिव्याः ।
अहिर्बुध्न्य उत नः शृणोतु वरुण्येकवेनुभिर्नि पातु ॥५॥

abhi yām devy áditir grīnāti savām devāsya sa-
vitúr jushāṇā | abhi samrájo vāruṇo grīṇantý abhi mitráso
aryamā sajóshāḥ || 4 || abhi yé mithó vanúshah āpante rā-
tīm divó rātishācaḥ prithivyāḥ | áhir budhnyā utá nah
śṛiṇota vārūtry ékadhenubhir ní pātu || 5 ||

The sun-divine has diffused the golden lustre on high skies from his halo around him ; verily, the gracious sun is to be adored since he abounds in wealth that he distributes amongst men. 1

O sun-divine effulgent as golden rays, may you rise up, and hear solicitations of devotees at the time of worship. While diffusing light over the spacious earth, bestow human enjoyment upon men. 2

May the sun-divine, the source of light and energy, be glorified with praise to whom all Nature's bounties also pay reverence. May that Lord, worthy of our salutations, relish our praises and devotion. May he always bless the enlightened devotees with all his protections. 3

The mother infinity delighting at the manifestation of the divine source of light and heat glorifies him. The supreme sovereigns, the source of cosmic light, life and law, and other divinities consentaneously sing her praises. 4

They, the householders, who are solicitous as well as dispensers of wealth mutually and together adore and sing praises of heaven and earth. May the (lightning of clouds, the fire of midspace) hear us and may the venerable mother cherish us with brilliant words of blessings. 5

अनु तन्नो जांस्पतिर्मसीष्टु रत्नं देवस्य सविनुरियानः ।
 भगमुग्रोऽवसे जोहवीति भगमनुग्रो अघं याति रत्नम् ॥६॥
 शं नो भवन्तु वाजिनो हवेषु देवताता मितद्रवः स्वर्काः ।
 जुम्भयन्तोऽहिं वृकं रक्षांसि सनेम्यस्मद्युयवन्नमीवाः ॥७॥
 वाजेवाजेऽवत वाजिनो नो धनेषु विप्रा अमृता क्रतज्ञाः ।
 अस्य मध्वः पिवत मादयध्वं तृप्ता यात पथिभिर्देवयानैः ॥८॥

ānu tán no jāś-
 pátir mañsishta rātnam devāsya savitúr iyānāḥ | bhāgam
 ugró 'vase jóhaviti bhāgam ānugro ádha yāti rātnam || 6 ||
 śam no bhavantu vājino háveshu devátātā mitádravaḥ svar-
 kāḥ | jambháyantó 'hiṃ vṛikaṃ rākshāñsi sánemy asmád
 yuyavann ámivāḥ || 7 || vāje-vāje 'vata vājino no dhāneshu
 viprā amṛitā ṛitajñāḥ | asyá mádhvaḥ pibata mādáyadhvam
 triptá yāta pathíbhīr devayānaiḥ || 8 || ८ ||

(३९) एकोनपत्वारिंशं सूक्तम्

(१-७) सप्तर्ष्याम्य सूक्तस्य मेषावगणितसिद्ध क्रमः । पिबे देवा देवताः । जिह्वुः पन्डः ॥

॥६॥

ऊर्ध्वो अग्निः सुमतिं वस्वो अश्रेत्प्रतीची जूर्णिर्देवतातिमेति ।
 भेजाते अर्द्रा रथ्येव पन्थाभूतं होता न इषितो यंजानि ॥१॥
 प्र वावृजे सुप्रया वहिरेषामा विप्रतीव वीरिट इयाते ।
 विशामक्तेरुपसः पुर्वहूतो वायुः पूषा स्वस्तये नियुत्वान् ॥२॥

39.

Ūrdhvó agnīḥ sumatīm vāsvo aśret pratīcī jūrñīr devā-
 tātim eti | bhejāte údri rathyēva pānthām ṛitām hótā na
 īshitó yajāti || 1 || prā vāvṛije suprayá barbīr eshām á viṣ-
 pátiṇa bíṛiṭa iyāte | viśam aktór ushásah pūrvábūtau vāyūḥ
 pūshá svastāye niyútvān || 2 ||

May the protector of people, when entreated, consent to bestow upon us the effulgence of the sun-divine. The ardent adorer invokes repeatedly the gracious Lord for the lasting protection whilst the less ardent calls him to obtain attractive riches only. 6

May the men of wisdom and strength, when invoked, bless us with happiness. They move in measured steps to the assembly of divines to bring excellent food. May they crush the wicked, the robber, and the demoniac forces. May they completely banish all old afflictions. 7

O immortal, the seekers of eternal truth, the powerful and energetic, the men of wisdom, may you defend us in every conflict, and help us to obtain wealth of wisdom. May you accept our sweet expression of reverence and be exhilarated and satisfied, and proceed by the paths traversed by the enlightened men. 8

39

The flame of fire goes ahead of the fire sacrifice and accepts oblations for Nature's bounties. The dawn, as ever, goes to the west (having risen in the east). The pair of the householder and his wife proceeds to follow the path of the (morning) ritual, like two persons going in a chariot. May the assigned priest direct and celebrate our worship. 1

Preparation for food-bestowing sacred ceremony is complete. Of the two Lords of people, one, the wind, with yoked horses, is pleasantly blowing, and the other, the nourisher sun, is about to appear. May we invoke them at the break of the dawn, upon the close of the night. Let the sun rise up now in the firmament for the welfare of mankind. 2

ज्मया अत्र वसवो रन्त देवा उरावन्तरिक्षे मर्जयन्त शुभ्राः ।
 अर्वाक्पथ उरुम्रयः कृणुध्वं श्रोता दूतस्य जग्मुषो नो अस्य ॥३॥
 ते हि यज्ञेषु यज्ञियांस उमाः सधस्य विश्वे अभि सन्ति देवाः ।
 तौ अप्वर उशतो यक्ष्यमे श्रुष्टी भगो नासत्या पुरन्धिम् ॥४॥

jmayā 'ātra vāsavo ranta devā
 urāv antārikehe marjayanta subhrāḥ | arvāk pathā urujra-
 yah kṛinudhvam śrótā dūtasya jagmúsho no asyā || 3 || té
 hí yajñéshu yajñiyāsa ūmāḥ sadhástham víśve abhí sánti
 devāḥ | tāñ adhvará uśató yakshy agne śrushṭí bhágam
 násatyā púramdhim || 4 ||

आग्ने गिरेो दिव आ पृथिव्या मित्रं वह वरुणमिन्द्रमग्निम् ।
 आर्यमणमदिति विष्णुमेषां सरस्वती मरुतो मादयन्ताम् ॥५॥
 रेरे हव्यं मृतिभिर्यज्ञियानां नक्षत्राणाम् मर्त्यानामसिन्वान् ।
 धाता रयिमविदुस्यं सदसां संक्षीमहि युज्येभिर्नु देवैः ॥६॥
 नू रोदसी अभिष्टुते वसिष्ठैर्ऋतावानो वरुणो मित्रो अग्निः ।
 यच्छन्तु चन्द्रा उपमं नो अर्कं युयं पात स्वस्तिभिः सदा नः ॥७॥

āgne gíro divā á prithivyā mitráṃ
 vaha váruṇam índram agníṃ | áryaṃaṇam áditim víshṇum
 eshām sárasvatī marúto mādayantām || 5 || rare havýam mā-
 tṛbhir yajñíyānām náakshat kāmam mártyaṇām ásinvan |
 dhātā rayīm avidasyām sadāsām saksbīmáhi yújyebhir nú
 devaḥ || 6 || nū ródasī abhíshṭute vāsishṭhair ṛitāvāno vá-
 ruṇo mitró agníḥ | yáchantu candrá upamām no arkām yū-
 yām pāta — || 7 || ७ ||

May the divine life-giving forces now proceed on their respective paths upon the earth. May the brilliant vital principles in the wide firmament deck them. O swift-moving divines, direct your paths towards us ; may you listen to our messenger (the fire-divine), who has gone to meet you. 3

These universal adorable guardian divine powers occupy the place of common congregation at cosmic sacrifices ; O fire-divine, honour these divinities—one the giver of fortune ; other, the upholder of ever-truth—and the wisdom personified, worthy of oblations, at our work and worship. 4

O adorable leader, bring, whether from heaven or from earth, the adorable divine bounties, such as the sun, the ocean, the lightning, the fire, and the law-abider, the forces of the firmament and the pervading wind, for the good of worshippers ; and may the divine speech and the vital principles be delighted by our offerings. 5

The oblation is offered together with praises to the adorable divine powers ; may the fire-divine, in response to the desire of mortals, be present. May it give never-failing, all-benefiting riches ; and may we today be associated with the assembled divine forces. 6

Heaven and earth are now glorified by the most celebrated priests, the seekers of truth ; they glorify also the lord of ocean, the fire-divine, and the sun, who are worthy of our appreciations. May they, the conferrers of joy, bestow upon us excellent nutritious food ; and may you all ever cherish us with blessings. 7

(४०) चत्वारिंशं सूक्तम्

(१-७) सप्तयन्त्र्यास्य सूक्तस्य मेधावरुणिर्यसिष्ठ ऋषिः । विश्वे देवा देवताः । विष्णु उन्मः ॥

१-७

ओ श्रुष्टिर्विदुष्या३ समेनु प्रति स्तोमं दधीमहि तुराणाम् ।
 यद्वय देवः संविता सुवाति स्यामास्य रत्निनो विभागे ॥१॥
 मित्रस्तन्नो वरुणो रोदसी च द्युभक्तमिन्द्रो अर्यमा ददातु ।
 दिदेष्टु देव्यदिती रेक्णो वायुश्च यन्नियुवेते भर्गश्च ॥२॥

40.

Ō ṣṛushtīr vidathyā sām etu prāti stómam dadhīmahi
 turāṇām | yād adyā devāḥ savitā suvāti syāmāsyā ratnīno
 vibhāgē || 1 || mitrās tān no vāruṇo ródasī ca dyúbhaktam
 índro aryamā dadātu | dīdeshtu devy āditi rékṇo vāyus ca
 yān niyuvāite bhāgaṣ ca || 2 ||

सेदुग्रो अस्तु मरुतः स शुष्मी यं मर्त्यं पृषदश्चा अवाय ।
 उतेमुग्निः सरस्वती जुनन्ति न तस्य रायः पर्वतास्ति ॥३॥
 अयं हि नेता वरुण ऋतस्य मित्रो राजानो अर्यमापो धुः ।
 सुहवा देव्यदितिरनुवा ते नो अंहो अति पर्षन्नरिष्टान् ॥४॥
 अस्य देवस्य मीळहुषो वया विष्णोरिषस्य प्रभूथे हविर्भिः ।
 विदे हि रुद्रो रुद्रियं महित्वं यांसिष्टं उत्तिरेभिनाविरावत् ॥५॥

séd ugró astu marutaḥ sá
 ṣushmī yām mārtyam pṛishadaśvā ávātha | utém agnīḥ sá-
 rasvati junānti ná tāsya rāyāḥ paryetāsti || 3 || ayām hí netā
 vāruṇa ṛitāsya mitró rājāno aryamāpo dhúḥ | subāvá devy
 āditir anarvā té no áṅho āti parshann árishtān || 4 || asyā
 devāsya mīlbhúsho vayā víshnor eshāsya prabhṛithé havir-
 bhiḥ | vidé hí rudró rudríyam mahitvām yāsishtām vartír
 aṣvināv írāvat || 5 ||

May the satisfaction derived from the sacrificial performance come to us as we contemplate the glorification of the swift-moving divine powers. Whatever the lord of creation produces, may we be today there where the wealth-bestowing divine distributes. 1

May the sun, the ocean, heaven and earth, lightning and ordainer, give us that wealth which is merited by brilliant laudations. May the divine mother infinity be disposed to give us riches, which Lord of divine wind and Lord of riches may preserve ever in our keeping. 2

O cloud-bearing winds, possessors of strength, like steeds and coloured like a spotted deer, may the man, whom you protect be resolute, and strong. May the fire-divine and divine speech also defend him, and may there be none to deprive him of his riches. 3

May this Lord of cosmic plasma, the leader of the cosmic sacrifice, and the radiant lord of cosmic light and cosmic order uphold our deeds. And may the divine foeless mother infinity, earnestly invoked, convey us safe beyond evil. 4

I propitiate with offerings the ramifications of that divine attainable, all-pervading Lord, who is the showerer of benefits. May the lord of cosmic vitality, bestow upon us the magnificence of his nature ; the pair of twin-divines (the sun and moon) have come to our dwelling abounding with celestial food. 5

मात्रं पूषन्नाघृण इरस्यो वरून्त्री यद्रातिषाचंश्च रासन ।
 मयोभुवो नो अर्वन्तो नि पान्तु वृष्टिं परिष्मा वातो ददातु ॥६॥
 नू रोदसी अभिष्टुते वसिष्ठेऋतावानो वरुणो मित्रो अग्निः ।
 यच्छन्तु चन्द्रा उपमं नो अर्कं यूयं पात स्वस्तिभिः सदा नः ॥७॥

mātra pūshann āghṛiṇa irasyo vārūtrī
 yád rātishācaṣ ca rāsan | mayobhúvo no árvanto ní pāntu
 vṛiṣhtīm párijmā váto dadātu || 6 || nū ródasī — || 7 || 7 ||

(४१) एकवचनारितं सूक्तम्

((१-७) सप्तर्षस्यास्य सूक्तस्य मेषावशभिर्वसिष्ठ ऋषिः । (१) प्रथमर्षोऽग्नीम्निष्ठावरुणाश्विनमपूषन्नाघ-
 स्पतितोमश्वाः, (२-९) द्वितीयादिपञ्चानां मगः, (७) सप्तम्याभ्योपसो देवताः । (१) प्रथमर्षो
 अगती, (२-७) द्वितीयादिपञ्चानां विष्टुप् हव्यसी ॥

॥८॥

प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना ।
 प्रातर्मगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हुवेम ॥१॥
 प्रातरजितं भर्गमुग्रं हुवेम वृयं पुत्रमदित्यो विधर्ता ।
 आग्रश्चियं मन्यमानस्तुरश्चिद्राजा चियं मगं महीत्याह ॥२॥
 मग प्रणेतर्भग सत्यराधो भगेमां धियमुदवा ददन्न ।
 मग प्र णो जनय गोभिरश्वैर्भग प्र नृभिर्नृवन्तः स्याम ॥३॥

41

Prātár agním prātár indram havāmahe prātár mitrává-
 runā prātár aśvínā | prātár bhágam pūshānam bráhmaṇas
 pátim prātáḥ sómam utá rudráṃ huvēma || 1 || prātarjítam
 bhágam ugrám huvema vayám putráṃ áditer yó vidhartá |
 adhráṣ cid yám mányamānas turáṣ cid rájā cid yám bhá-
 gam bhakshítý áha || 2 || bhága prānetar bhága sátyarādho
 bhágemām dhíyam úd avā dādan naḥ | bhága prá no ja-
 naya góbbhir áṣvair bhága prá nṛibhir nṛivántaḥ syāma || 3 ||

O resplendent nourisher, be not angry on this occasion. May the protectress divine speech and the liberal associates of divine powers, grant us wealth ; may the ever-moving divine forces, the sources of happiness, protect us ; may the circumambient wind send us rain. 6

Heaven and earth are now glorified by the most celebrated priests, the seekers of truth ; they glorify also the lord of ocean, the fire-divine and the sun, who are worthy of our appreciations. May they, the conferers of joy, bestow upon us excellent nutritious food, and may you all ever cherish us with blessings. 7

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We invoke at the morning the fire-divine ; at dawn the Lord supreme ; at dawn the Lord of light and plasma, at dawn the pair of twin-divines ; at dawn the Lord of riches and nourishment ; and universal priest ; at the morning the Lord of bliss and vitality. 1

We invoke at dawn the powerful gracious bounty, the son of mother infinity, who is the sustainer of the universe, to whom the common man, even the opulent praise and says, "give me (wealth) for my enjoyment." 2

O Lord gracious, the foremost guide to our sacred work, and faithful promiser of wealth, may you, granting our wishes, make our ceremony effective, and enrich us with wisdom and vitality. May we, O gracious Lord, be rich in leaders and followers. 3

उ॒ते॒दा॒नीं॑ भ॒गव॑न्तः स्या॒मो॒त प्र॑पि॒त्व वृ॒त म॑ध्ये अ॒ह्ना॒म् ।
 उ॒तो॒दि॒ता म॑घव॒न्त्सूर्य॑स्य व॒यं दे॒वानां॑ सु॒म॒तो॒ स्या॑म ॥४॥
 भ॒गं ए॒व भ॒गवाँ॑ अस्तु दे॒वास्ते॑न व॒यं भ॒गव॑न्तः स्या॒म ।
 तं त्वा॑ भ॒गु सर्व॑ इ॒जो॒हवी॑ति॒ स नो॑ भ॒ग पु॒र॒ए॒ता भ॑वे॒ह ॥५॥
 स॒म॒ध्व॒रा॒यो॒प॒सो न॑मन्त द॒धि॒क्रा॒वे॒व शु॒चये॑ प॒दाय॑ ।
 अ॒र्वा॒ची॒नं व॑सु॒विदं॑ भ॒गं नो॑ रथ॒मि॒वा॒श्वा वा॒जिन॑ आ व॒हन्तु॑ ॥६॥
 अ॒श्वा॒व॒ती॒र्गो॒म॒ती॒नं उ॒षा॒सो वी॒र॒व॒तीः स॒द॒सु॒च्छन्तु॑ भ॒द्राः ।
 घृ॒तं दु॒ह॒ना वि॒श्वतः॑ प्र॒पी॒ता यू॒यं पा॑त स्व॒स्ति॒भिः स॒दा नः॑ ॥७॥

utédānīm bhāgavantaḥ syāmotā prapitvā utā mādhye āh-
 nām | utóditā maghavan sūryasya vayam devānām suma-
 tāu syāma ॥ 4 ॥ bhāga evā bhāgavān astu devās téna va-
 yām bhāgavantaḥ syāma | tāṃ tvā bhaga sārva ij johavīti
 sá no bhaga puraetā bhavéhā ॥ 5 ॥ sām adhvarāyoshāso na-
 manta dadhikráveva śúcaye padāya | arvācīnām vasuvīdam
 bhāgam no rátham ivāśvā vājina á vahantu ॥ 6 ॥ áśvāvatiḥ
 gómātīr na nshāso vīravatīḥ sādām uchantu bhadráḥ | ghṛi-
 tām dúhānā visvataḥ prāpītā yūyām pāta — ॥ 7 ॥ ३ ॥

(४२) द्विषत्वारिंशं सूक्तम्

(१-५) षडृषत्पास्य सूक्तस्य मैत्रायणविरचितसिद्ध ऋषिः । विषे देवा देवताः । प्रिपुप् पुनः ॥

॥५॥

प्र ब्र॒ह्माणो॑ अ॒ङ्गिर॑सो नक्ष॒न्त प्र॑ क॒न्दु॒तु॒र्न॒भ॒न्य॑स्य वे॒तु ।
 प्र धे॒नव॑ उ॒व॒भ्रु॒तो न॑वन्त यु॒ज्या॒ता॒म॒द्रीं अ॒ध्व॒रस्य॑ पेशः ॥१॥
 सु॒ग॒सो अ॒ग्ने स॑न॒वित्तो॑ अ॒ध्वा यु॒क्त्वा सु॒ते ह॒रितो॑ रोहित॒श्च ।
 ये वा स॒र्वज्ञ॑रु॒षा वी॒र॒वा॒हो हु॒वे दे॒वानां॑ ज॒नि॒मानि॑ स॒त्तः ॥२॥

Prā brahmāṇo āṅgiraso nakshanta prā krandanūr na-
 bhanyāśya vetu | prā dhenāva udapṛūto navanta yujyātām
 ādrī adhvarāśya pēśaḥ ॥ 1 ॥ sugās te agne sánavitto ádhvā
 yukshvā suté harito robītaḥ ca | yé vā sádmann arushā
 viravāho huvé devānām jānimāni sattāḥ ॥ 2 ॥

May we, at this hour, be fortunate, also in the forenoon or at mid-day, or at sun-rise ; may we, O bounteous Lord, be happy in the loving kindness of all divine powers. 4

O gracious Lord, possessor of graces as you are, through you, may we obtain the graces. Every one, verily, repeatedly invokes you ; O gracious Lord, may you, be our champion at this solemnity. 5

May the dawns come to bless our worship with the speed of cyclone moving to its target. May the dawns bring hitherwards grace, the bestower of prosperity. 6

May the auspicious mornings dawn on us for ever, with wealth of vitality, wisdom and valiant posterity. May she come streaming with all abundance and affection. May you along with the divine forces ever cherish us with blessings. 7

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May the learned priests, and fire-technicians be everywhere present ; let the roar of cloud in heaven be conscious of our adoration ; may the streams of expressions glide along distributing the water of thoughts ; and may the couple (the householder and his wife), like two stones conjointly grinding herbs, appreciate the beauty of the worship. 1

O splendid fire-divine, you have your long-familiar path to travel. May you yoke your red horses like flames to obtain the libation. These brilliant-shining flames are your conveyers to the chamber of worship, where, seated, I invoke the companies of Nature's bounties. 2

समु वो यज्ञं महयज्ञमोभिः प्र होता मन्द्रो रिरिच उपाके ।
यजस्व सु पुर्वणीक देवाना यज्ञियामरमति ववृत्वा ॥३॥
यदा वीरस्य रेवतो दुरोणे स्योनशीरतिधिग्राचिकेतत् ।
सुप्रीतो अग्निः सुधितो दम आ स विशे दाति वार्यमिर्यत्ने ॥४॥
इमं नो अग्ने अध्वरं जुषस्व मरुत्स्विन्द्रे यज्ञसं कृषी नः ।
आ नक्तो वह्निः सन्दनामुपासीशन्तो मित्रावरुणा यज्ञेह ॥५॥
एवामि संहृत्य वसिष्ठो रायस्कामो विश्वप्स्यस्य स्तोत ।
इषं रयि पप्रथद्वाजमस्मे युयं पात स्वस्तिभिः सदा नः ॥६॥

sām u vo ya-
jñām mahayan nāmobhiḥ prá hótā mandró ririca upáké |
yájasva sú purvaṇika devān ā yajñīyām arāmatim vavṛit-
yāḥ || 3 || yadā vīrasya revāto dūroné syonaśír átithir āci-
ketat | súprito agniḥ súdhito dáma ā sá viśé dāti váryam
íyatyai || 4 || imám no agne adhvarám jushasva marútsv in-
dre yasásam kṛidhī naḥ | ā náktā barbīḥ sadatām ushāso-
śántā mitrávaruṇā yajehá || 5 || evágnim sahasyām vásishṭho
ráyáskāmo viśvápsuyasya staut | ísham rayim paprathad
vājam asmé yūyam pāta — || 6 || ० ||

(४३) विपत्कारिणं मूलम्

(१-५) पद्यस्यैव मूलत्वं मैत्रावरुणिसिद्धि कृतिः । विश्वे देवा देवताः । मिहुप् कन्धः ।

४३.०३

प्र वो यज्ञेषु देवयन्तो अर्चन्त्यावा नमोभिः पृथिवी इषधै ।
येषां नम्राप्स्यसमानि विप्रा विष्वेग्वियन्ति वृनिनो न शाखाः ॥१॥
प्र यज्ञ एतु हेत्वो न समिख्यच्छध्वं समनसो घृताचीः ।
स्तृणीत वह्निरध्वराय साधूर्ध्वा शोचीषि देवयूयस्युः ॥२॥

43.

Prá vo yajñéshu devayánto arcan dyáva nāmobhiḥ pri-
thiví ishádhyai | yéshām bráhmāny ásamāni viprá víshvag
viyánti vaníno ná śákhāḥ || 1 || prá yajñá etu hétvo ná
śáptir úd yachadhvam sámanaso ghṛitáciḥ | strīṇitá barbīr
adhvaráya sādthúrdhvá śocīṇshi devayūny asthuḥ || 2 ||

They glorify your worship, O fire-divine, with reverence. The ministrant priest, who is near us repeating pious praise, excels everybody else. (O devotees), may you have the appreciations for resplendent Nature's bounties and may you turn the unfaithful mind towards active worship. 3

When you (O fire-divine), as a guest, repose at ease in the dwelling of the liberal worshipper, you are welcomed. He (the divine fire) is appropriately placed in the hall of sacrifice and he well-pleased, grants desirable wealth to the people who approach Him. 4

Be gratified, O fire-divine, by our worship, convey our appreciations to the sun and the vital principles. May you enhance our glory day and night on your seat, and partake in the worship. May you bring appreciations at this place to the eager light-divine and bliss-divine. 5

The most celebrated priest has been glorifying the vigorous fire-divine, yearning for wealth, that gives all subsistence. May he bestow upon us food, riches, strength. May you, O Lord with other divine forces ever cherish us with blessings. 6

43

The devout worshippers, seek to attain divinity, by singing praises at worship. They adore the heaven and earth also with reverences. The adorations, verily, spread like the branches of trees in all directions. 1

Let the sacrifice proceed like a swift courser. May you, O priests, with one accord, elevate your ladles, charged with butter. May you spread sacred grass to prepare for the solemn service. Let the flames, that love to meet Nature's bounties, ascend on high. 2

आ पुत्रासो न मातरं विभृत्राः सानौ देवासो बर्हिषः सदन्तु ।
 आ विश्वाचीं विदुष्यामनुक्त्वा मा नो देवताता मृधस्कः ॥३॥
 ते सीषपन्तु जोषमा यजत्रा ऋतस्य धाराः सुदुघा दुहानाः ।
 ज्येष्ठो वो अथ मह आ वसूनामा गन्तन् समनसो यति छ ॥४॥
 एवा नो अग्ने विक्ष्वा दशस्य त्वया वयं सहसावन्नास्काः ।
 राया युजा सधमादो अरिष्टा यूयं पात स्वस्तिभिः सदा नः ॥५॥

putráso ná mātáram víbhṛitrāḥ sánau deváso barhíśhaḥ sa-
 dantu | á visváci vidathyām anaktv ágne má no devátātā
 mṛidhas kaḥ || 3 || té śishapanta jósham á yajatrā rítāsya
 dhārāḥ sudúghā dúhānāḥ | jyéshṭham vo adyá máha á vá-
 sūnām á gantana sámanaso yáti śhṭhā || 4 || evá no agne
 vikshv á daśasya tváyā vayám sahasāvann āskrāḥ | rávā
 yujá sadhamádo áriṣṭā yūyám pāta — || 5 || 10 ||

(४८) पशुधनार्थिं सूक्तम्

(१-५) पशुधनार्थस्य सूक्तस्य यैत्रावरुणिर्वसिष्ठ ऋषिः । (१) प्रथमर्षो दधिमास्तुषोऽग्निमग्नेन्द्रविष्णु-
 पूषकमग्नान्मादित्यमावापृथिव्याम्, (२-५) द्वितीयादिषतसृणाञ्च दधिमा देवताः ।

(१) प्रथमर्षो अगती, (२-५) द्वितीयादिषतसृणाञ्च विष्णु उन्वसी ॥

॥११॥

दुधिकां वः प्रथममश्विनोपसमग्निं समिद्धं भगमुनये हुवे ।
 इन्द्रं विष्णुं पूषणं ब्रह्मणस्पतिमादित्यान्धावापृथिवी अपः स्वः ॥१॥
 दुधिकामु नर्मसा बोधयन्त उदीराणा यज्ञसुपप्रयन्तः ।
 इक्षीं देवीं बर्हिषि सादयन्तोऽश्विना विप्रा सुहवा हुवेम ॥२॥

44.

Dadhikrām vaḥ prathamām aśvīnoshāsam agnīm sámid-
 dham bhāgam ūtāye huve | indram víshṇum pūshānam
 bráhmaṇas pátim ādityān dyāvāpṛithiví apāḥ svāḥ || 1 || da-
 dhikrām u nāmasā bodháyanta udirāṇā yajñām upaprayán-
 taḥ | iḷām devīm barhíshi sādáyanto 'śvínā víprā suhávā
 huvema || 2 ||

Let enlightened devotees sit down on the summit of the sacred grass, like babies in arms reposing on their mother. Let the all-consuming flames be fed with oblations. O fire-divine, may you not hand us over to the cruel in the battle of life. 3

May the adorable Nature's bounties gladly milking the copious streams of water come here with one accord and be fully honoured. May the most precious and commendable of your treasures be ours today. 4

Be glorified, O fire-divine, and send us wealth among the people; may we ever be closely knit to you; may we always keep rejoicing and unmolested, and possess riches. May you along with other divine forces ever cherish us with blessings. 5

44

For your preservation, O worshippers, I invoke, first the cyclonic forces, then the pair of twin-divines, the dawn, the kindled fire-divine, the graces, the lightning, the, wind, the sustenance, Lord, supremacy of universe, the months, heaven and earth, the waters and the sun. 1

Arousing and animating with adoration, the cosmic cyclones proceed diligently with the assigned duties; the divine lady of wisdom sits on the sacred grass. Let us invoke the intelligent and swift-moving pair of twin-divines. 2

दधिक्रावाणं बुबुधानो अग्निमुप ब्रुव उपसं सूर्यं गाम् ।
 ग्रामं मैत्रतेर्वरेणस्य ब्रुवुं ते विश्वास्मदुरिता यावयन्तु ॥३॥
 दधिक्रावो प्रथमो वाज्यवाग्नि रथानां भवति प्रजान् ।
 संविदान उपसा सूर्येणादित्येभिर्वसुभिर्ऋतोभिः ॥४॥
 आ नो दधिकाः पृथ्यामनकृतस्य पन्थामन्वेतवा उ ।
 शृणोतु नो देव्यं शर्वो अग्निः शृण्वन्तु विश्वे महिषा अमूराः ॥५॥

dadhikrāvāṇam bubudhānó agním úpa bruva
 ushásam sūryam gām | bradhnām māṁścator vāruṇasya ba-
 bbrūm té vīśvāsmád duritā yāvayantu || 3 || dadhikrāvā
 prathamó vājy árvāgre rāthānām bhavati prajānān | samvi-
 dānā ushāsā sūryeṇādityēbhir vāsubhir āṅgirobhiḥ || 4 || ā
 no dadhikrāḥ pathyām anaktv rītāsya pānthām ānvetavā
 u | śṛiṇótu no daívyam śárdho agniḥ śṛiṇvāntu víśve ma-
 hiśhā ámūrāḥ || 5 || ॥

(४५) पञ्चपत्वारिंशं सूक्तम्

(१-५) यतुर्देवस्यास्य सूक्तस्य मैत्रावरुणोर्वसिष्ठ ऋषिः । सविता देवता । त्रिष्टुप् छन्दः ॥

आ देवो यातु सविता सुरलोऽन्तरिक्षप्रा वहमानो अश्वैः ।
 हस्ते दधानो नयो पुरुणि निवेशयश्च प्रसुवश्च भूमं ॥१॥
 उदस्य बाहू शिथिरा बृहन्तो हिरण्यया दिवो अन्तो अनष्टाम् ।
 नूनं सो अस्य महिमा पणिष्ट सूरश्चिदस्मा अनु दादपस्याम् ॥२॥
 स घो नो देवः संविता सुहावा साविपदसुपतिर्वसुनि ।
 विश्रयमाणो अमतिमुरुचीं मर्तभोजनमर्धं रासते नः ॥३॥

45.

Ā devó yātu savitā surátno 'ntarikshaprā váhamāno
 āṣvaiḥ | hāste dādhanó náyā purūṇi niveśayañ ca prasu-
 vāñ ca bhūma || 1 || úd asya bāhū śithirā bṛibántā hiraṇ-
 yáyā divó ántāñ anashṭām | nūnām só asya mahimā pa-
 nishtaḥ sūras cid asmā ānu dād apasyām || 2 || sá ghā no
 devāḥ savitā sahāvá sāviśhad vāsupatir vāsūni | viśráya-
 māno amátim urūcīm martabhójanam ádha rāsate naḥ || 3 ||

Propitiating the cosmic cyclonic forces, I glorify the fire-divine, the dawns, the sun, the earth, the great sustainer of the venerable, all these who are mindful of their adorers; may they ward off from us all grief and troubles. 3

The cosmic cyclone, the first amongst all speedy forces, it knows its function and remains in front of the chariots. It is consentient with dawns, with the sun, with the months, with the planets, and with the vital winds. 4

May the cosmic cyclone, carve out the track we travel, so that we may pass along the path of eternal order. May the fire-divine, the prime strength of natural forces hear our invocation; may all the great Nature's bounties, which are never perturbed, hear us. 5

45

Borne by his beams, may the divine sun, possessed of precious treasure, filling the firmament with radiance, come hither. (While he goes away), he lulls men to slumber (in the evenings) and again arouses living beings (in the mornings). In his hands, he holds many things that make men happy. 1

May the outspread, vast and golden arms of the sun, extend unto the bounds of sky; verily, his greatness is glorified by us. May the sun impart vigour to us. 2

May the divine sun, who is endowed with energy, and is the lord of wealth, bestow treasures upon us. May he, advancing his far-spreading lustre, bestow upon us food that feeds men. 3

इमा गिरः सवितारं सुजिह्वं पूर्णमस्तिमीळते सुपाणम् ।
चित्रं ययौ बृहदुस्मे दधातु यूयं पात स्वस्तिभिः सदा नः ॥४॥

imā gīrah savitāraṃ sujihvāṃ pūrṇāgabhas̥tim īlate supā-
ṇam | citrāṃ vāyo bṛihād asmé dadhātu yūyāṃ pāta —
॥ ४ ॥ १३ ॥

(४९) षट्पञ्चम्यां लृट्

(१-४) षट्पञ्चम्यास्य लृट्स्य वैधायन्यनिमित्तं ऋणिः । य्यो देवता । (१-१) इयमापिदृक्त्वं
वगती, (४) यत्तुर्वां ज्ञापय विदुर् वगती ।

११३ इमा रुद्राय स्थिरधन्वने गिरः क्षिप्रैर्वि देवाय स्वधातं ।
अवाच्याय सहमानाय वेधसे त्रिन्मायुधाय भरता भूषोतु नः ॥१॥
स हि क्षयेण क्षम्यस्य जन्मनः साम्राज्येन विव्यस्य चेतति ।
अवधन्तीरुयं नो बुरध्वरान्मीषो ऋ जासु नो भव ॥२॥
या तं विपुवर्षहृष्टा विवस्पतिं स्मया चरति परि सा वृणक्तु नः ।
सुवर्षा ते स्वपिवात भेषजा मा नक्षत्रेषु सन्वेष्टु रीरिषः ॥३॥
मा नो वधी रुद्र मा परा वा मा तं भूम प्रसितौ हीक्षितस्य ।
आ नो भज बर्हिषि जीवद्भ्यसे यूयं पात स्वस्तिभिः सदा नः ॥४॥

46.

Imā rudrāya sthirādhanvane gīrah kṣhiprēśhave devāya
avadhāvne | āshābhāya sāhamānāya vedhāse tigmāyudhāya
bharatā bṛiṇōtu naḥ || 1 || sā hi kṣhāyena kṣhāmnyasya jān-
manah sāmrajyena divyāsya cētati | āvann āvantir ūpa no
dūraṣ carānamivō rudra jāsu no bhava || 2 || yā te didyūd
āvasṛishṭā divās pāri kṣhmayā cārati pāri sā vṛiṇaktu naḥ |
sahāsraṃ te svapivāta bheshajā mā naṣ tokēśhu tānayeshu
rīrishah || 3 || mā no vadhi rudra mā pārā dā mā te bhūma
prāsitaū hīlītāsya | ā no bhaja barhiṣhi jīvaṣaṇsē yūyāṃ
pāta — || 4 || १३ ॥

These praises glorify the sun, whose tongues, the rays are pleasant, whose arms are full of wealth, and whose hands are lovely, may he bestow upon us wonderful and abundant food ; and may you, divine forces, ever cherish us with blessings. 4

46

Offer these praises to the vital-divine armed, as if, with firm bow and swift-flying shafts. He is the bestower of food, the invincible, the conqueror, the creator, the wielder of sharp-pointed weapons. May he hear our call. 1

He is known through his control over the beings of the earth, and through his sovereignty over those of heaven. May you, O vital divine, willingly come to our doors, that gladly welcome you, protect our progeny and heal all sickness in our family. 2

May your cosmic electric radiations, which discharged from heaven traverse the earth, pass us uninjured by. O appeaser of the wind, though you have a thousand medicaments, inflict no evil upon our babies and youths. 3

Harm us not, O Lord of cosmic vitality, abandon us not; let us not be tormented under your bondage, when you are displeased ; make us partakers of the life-promoting worship and may you, O Nature's bounties, ever cherish us with blessings. 4

(४७) वातपत्नारितं सूक्तम्

(१-४) षडुक्तं चत्वारिंशत् सूक्तस्य मेधावर्गविंशतिः ऋषिः । वायो देवताः । विष्णुः छन्दः ।

॥ ४७ ॥

आपो वं वः प्रथमं देवयन्तं इन्द्रपानमूर्मिमहृष्यतेजः ।
 तं वां वयं शुचिर्मरिप्रमय घृतशुषं मधुमन्तं वनेम ॥१॥
 तमूर्मिमापो मधुमत्तमं वोऽपां नपादवत्वाशुहेमा ।
 यस्मिन्निद्रो यमुभिर्मादयाति तमस्याम देवयन्तो वो अय ॥२॥
 शतर्षवित्राः स्वधया मदन्तीर्देवीर्देवानामपि यन्ति पायः ।
 ना इन्द्रस्य न भिनन्ति घृताति सिन्धुभ्यो हव्यं घृतवन्धुहोत ॥३॥
 याः सूर्यो रश्मिभिराततान् याम्य इन्द्रो अरदद्वातुमूर्मिम् ।
 ते सिन्धवो वरिवो धातना नो यूयं पात खस्तिभिः सदा नः ॥४॥

47.

Āpo yām vaḥ prathamam devayānta indrapānam ūrmīm
 ākṛiṇvatelāḥ | tāṃ vo vayām śucim ariprām adyā ghrīta-
 prūṣham mādhumiantam vanema || 1 || tāṃ ūrmīm āpo mādhu-
 mattamam vo 'pām nāpād avatv āśuhēmā | yāsminn indro
 vāsuhir mādāyāte tāṃ agyāma devayānto vo 'adyā || 2 ||
 śatāpavitrah svadhāyā mādantir devīr devānām āpi yanti
 pāthah | tā indrasya nā minanti vratāni sindhubhyo hav-
 yām ghrītāvaj juhota || 3 || yāḥ sūryo rasmbhir ātatāna
 yābhya indro āradad gātum ūrmīm | té sindhavo vāri-
 vātānā no yūyam pāta — || 4 || ॥

(४८) वाहयत्नारितं सूक्तम्

(१-४) षडुक्तं चत्वारिंशत् सूक्तस्य मेधावर्गविंशतिः ऋषिः । (१-३) मधुमाविदृष्यत्य छन्दः, (४) षडुक्तं
 छन्दः कर्मवो विभे देवा वा देवताः । विष्णुः छन्दः ।

॥ ४८ ॥

ऋमुक्षणो वाजा मादयध्वमस्मे नरो मधवानः सुतस्य ।
 आ वोऽर्वाचः ऋतवो न यातां विभ्वो रयं नयं वर्तयन्तु ॥१॥
 ऋमुक्षुभिर्भूमि वः स्यात् विभ्वो विभुभिः शर्वसा शर्वांसि ।
 वाजो अस्मौ अवन्तु वाजसातविन्द्रेण युजा तक्षेम वृषम् ॥२॥

48.

R̥ibhukshaṇo vājā mādāyadhvam asmé naro maghavā-
 naḥ sutāsya | ā vo 'rvācaḥ krātavo ná yātām víbhvo rátham
 nāryam vartayantu || 1 || r̥ibhūr r̥ibhúbhir abhí vaḥ syāma
 víbhvo víbhúbhiḥ śávasā śávānsi | vājō asmāñ avatn vāja-
 nātāv indreṇa yujā tarushema vṛitrām || 2 ||

We solicit from you, O divine waters, today, that pure, faultless, rain-shedding, sweet essence of the earth, which the pious worshippers have first consecrated as the beverage of resplendent Lord. 1

O divine waters, the swift-moving fire (the grandson of water) protect that wave, which is most rich in sweets and wherewith may the sun and life-giving elements be pleased. May we, devotees of Nature's bounties, share with you today your joy. 2

The divine waters, the purifiers of hundreds, rejoicing in their innate nature, pursue the paths of Nature's forces; they never violate the sacred laws of resplendent Lord. May you offer to rivers your tributes, rich in affection and love. 3

Those divine waters, whom the sun extends with his rays and, for whom the lightning has carved a path for travel—may these streams serve us and preserve our life. May you, O Nature's bounties ever cherish us with blessings. 4

May the leaders of intellectual, moral and physical realms, possessors of opulence, be exhilarated by our offerings; may your active and powerful energies bring your transports, beneficial to mankind, towards us. 1

May we as the intellectuals strengthened with your intellectual forces and we as the moral persons with your moral stature overcome the strength of foes by our strength. May our physical forces aid us in our struggles, and helped by supreme Lord, may we overcome our adversary. 2

ते चिद्धि पूर्व्वरभि सन्ति शासा विश्वौ अर्य उपरताति वन्चन् ।
 इन्द्रो विश्वौ ऋमुक्ता वाजो अर्यः शत्रोर्मिधृत्वा कृणवन्वि नृमणम् ॥३॥
 नू देवासो वरिवः कर्त्तना नो भुत नो विश्वेऽवसे सजोषाः ।
 समसे इपं वसवो ददीरन्युयं पात स्वस्तिभिः सदा नः ॥४॥

te cid dhī pār-
 vīr abhī sánti śāsā vīśvāñ aryā uparātāti vanvan | indro
 vibhvañ ṛibhukshā vājo aryāḥ śātror mithatyā kṛṇavan vī
 nṛimṇām || 3 || nū devāso vārivaḥ kartanā no bhūtā no vīśvé
 'vaso sajóśhāḥ | sám asmé iśh: n vāsavo dadīran yūyām
 pāta — || 4 || 15 ||

(४२) वक्रोपपञ्चारां पृच्छन्

(1-४) वक्रोपपञ्चारां पृच्छन् वक्रोपपञ्चारां पृच्छन् । आपो देवताः । विष्णुः । इन्द्रः ॥

११९॥ समुद्रज्यैष्ठाः सलिलस्य मध्यात्पुनाना युन्यनिविशमानाः ।
 इन्द्रो या वज्री वृषभो रराट् ता आपो देवीरिह मार्वन्तु ॥१॥
 या आपो दिव्या उत वा स्रवन्ति खनिर्निमा उत वा याः स्वयंजाः ।
 समुद्रार्णा याः शुचयः पावकास्ता आपो देवीरिह मार्वन्तु ॥२॥
 यासां राजा वरुणो याति मध्ये सत्यानूते अवपश्यञ्जनानाम् ।
 मधुश्चुतः शुचयो याः पावकास्ता आपो देवीरिह मार्वन्तु ॥३॥
 यासु राजा वरुणो यासु सोमो विश्वे देवा यासुर्जं मदन्ति ।
 वैश्वानरो यास्वमिः प्रविष्टस्ता आपो देवीरिह मार्वन्तु ॥४॥

49.

Samudrājyeshthāḥ salilāsya mādhyāt punānā yanty āni-
 viśamānāḥ | indro yā vajrī vṛishabbhó rarāḍa tá āpo devī
 ihā mām avantu || 1 || yā āpo divyā utā vā srāvanti khañ-
 trimā utā vā yāḥ svayamjāḥ | samudrārthā yāḥ śucayah
 pāvakās tá āpo — || 2 || yāsām rājā vāruṇo yāti mādhye
 satyāñṛité avapāśyañ jānānām | madhuścūtaḥ śucayo yāḥ
 pāvakās tá āpo — || 3 || yāsu rājā vāruṇo yāsu sómo vīśve
 devā yāsúrjam mādanti | vaiśvānaró yāsv aṅgñiḥ prāvishṭas
 tá āpo — || 4 || 16 ||

They, verily, overcome multitudes by their prowess, and overcome all evils in the close encounter. May the resplendent Lord, and the forces of moral, intellectual, and physical realms, the subduers of evils, annihilate by their wrath the strength of the wicked. 3

O divine powers, grant us opulence this day ; may you all with one accord give us protection ; may the exalted intellectual forces impart the food of knowledge ; and may you, O Nature's bounties, ever cherish us with blessings. 4

49

The water-streams, with ocean as their chief, proceed from the midst of the firmament, purify, and flow unceasingly. The resplendent, the possessor of the adamantine power, the showerer, digs channels of these rivers. May these water-streams protect me here. 1

May the water-vapours, that are in the sky, or those that condense and shower on earth, and those, whose channels have been dug, or those that have sprung up spontaneously, and those that are speeding to the ocean,—all are pure and purifying. May those water-streams protect me here. 2

Those, amid whom the venerable sovereign of cosmic waters passes in the middle sphere, again, the one who is discriminator of man's truth and falsehood, and those who are shedding sweet showers —all are pure and purifying. May those water-streams protect me here. 3

May they (the waters), over which their king, the venerable Lord of cosmic waters, rules, and in which the sap of bliss abides, from whom Nature's bounties receive strength and vigour, and into whom the cosmic universal fire enters —may those water-streams protect me here. 4

(५०) पद्याय मूलम्

(१-५) वृत्तैश्चत्वार्यम् सूक्तम् मैत्रावरुणिषिष्ठं ऋषिः । (१) प्रथमर्षो मित्रावरुणौ, (२) द्वितीयाया
अग्निः, (३) तृतीयाया विश्वे देवाः, (४) चतुर्थ्यां च ऋषो देवताः । (१-३) प्रथमादि-
सूक्तस्य अगती, (५) चतुर्थ्यां ऋष्यध्यातिअगती शब्दगी वा इन्द्रसी ॥

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आ मां मित्रावरुणेह रक्षतं कुलाययद्विष्वयन्मा न आ गन् ।
अजकाव दुर्यज्ञीकं तिरो दधे मा मां पर्येन रपसा विदुत्सरः ॥१॥
यद्विजामन्परिपि वन्दनं भुवदष्टीवन्तौ परि कुल्फी च देहत् ।
अमिष्टच्छोचन्नप बाधतामितो मा मां पर्येन रपसा विदुत्सरः ॥२॥

50

Ā mām mitrāvaruṇehā raksbatam kulāyāyad viṣvāyan
mā na ā gan | ajakāvām durdṛśīkam tīro dadhe mā mām
pādyena rāpasā vidat tsāruḥ || 1 || yād vijāman pārushi vānda-
nam bhūvad ashtbīvāntau pāri kulphau ca déhat | agnīsh
tác chócann āpa bādbatām itó mā mām pādyena — || 2 ||

यच्छत्सुलौ भवन्ति यज्ञदीषु यदोषधीभ्यः परि जायते विषम् ।
विश्वे देवा निरितस्तत्सुवन्तु मा मां पर्येन रपसा विदुत्सरः ॥३॥
याः प्रवतो निवत उहते उदुन्वतीरनुदुकाश्च याः ।

ता अस्मन्पर्यसा पिन्वमानाः शिवा देवीरंशिपदा भवन्तु सर्वा नद्यो अशिमिदा भवन्तु ॥४॥

yāc chalmalau bhāvati yān nadīshu yād ōshadbībhyah pāri
jāyate viśhām | viṣve devā nīr itās tāt suvantu mā mām
pādyena — || 3 || yāḥ pravāto nivāta udvāta udanvātīr anu-
dakāś ca yāḥ | tā asmābhyam pāyasā pīnvamānāḥ śivā de-
vīr aśipadā bhavantu sārīvā nadyo aśimidā bhavantu
|| 4 || 17 ||

May the sun light and water protect me here in this world ; let not the insidious and spreading poison reach me ; may the equally malignant and undiscernible (venoms) disappear ; let not the crooked worm recognize me by the sound of my footsteps. 1

May the refulgent fire vanish far away that poison which is generated in the manifold knots of trees, and the like, and which overspreads upon the kness or ankles ; let not the crooked worm recognize me by the sound of my footsteps. 2

The poison that is in the silk-cotton tree, in rivers, or that which is generated from plants, may the naturally healing powers vanish and drive away ; let not the crooked winding worm recognize me by the sound of my footsteps. 3

May the divine rivers, whether flowing down the steep declivities, the valleys, or the heights, whether in the channels full of water or dry, or all those who swell with water, be auspicious to us and never afflict us with disease ; may all the rivers keep us free from harm. 4

(११) एकमवर्षा नूतन

(१-१) तुषस्यास्य सृक्तस्य वैषावरमिर्वसिष्ठ ऋषिः । आदित्या देवताः । मित्रुर्ऋक् ।

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आदित्यानामवसा नूतनेन सक्षीमहि शर्मणा शर्तमेन ।
 अनागास्त्वे अदितित्वे तुरास इमं यज्ञं दधतु श्रोषमाणाः ॥१॥
 आदित्यासो अदितिर्मादयन्तां मित्रो अर्यमा वरुणो रजिष्ठाः ।
 अस्माकं सन्तु भुवनस्य गोपाः पिबन्तु सोममवसे नो अय ॥२॥
 आदित्या विश्वे मरुतश्च विश्वे देवाश्च विश्वे ऋमवश्च विश्वे ।
 इन्द्रो अमित्रश्चिना तुष्टुवाना यूयं पात स्वस्तिभिः सदा नः ॥३॥

51.

Ādityānām āvasa nūtanena sakshimāhi śārmaṇa śānta
 mena | anāgāstvé adititvé turāsa imam yajñam dadhatu
 śrōshamāṇāḥ || 1 || ādityāso āditir mādayantām mitró aryamā
 vāruṇo rājīṣṭhāḥ | asmākaṁ santu bhūvanasya gopāḥ pi-
 bantu sōmam āvase no adya || 2 || ādityā vīṣve marūtaś ca
 vīṣve devāś ca vīṣva rībhāvaś ca vīṣve | indro agnīr aśvinā
 tusthuvānā yūyām pāta — || 3 || 10 ||

(१२) द्विषयानां सृक्तः

(१-२) तुषस्यास्य सृक्तस्य वैषावरमिर्वसिष्ठ ऋषिः । आदित्या देवताः । मित्रुर्ऋक् ।

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आदित्यासो अदितयः स्याम पूर्व्वत्रा वसवो मरुत्रा ।
 सनेम मित्रावरुणा सनन्तो मवेम यावापृथिवी मवन्तः ॥१॥
 मित्रस्तन्नो वरुणो मामहन्तु शर्म तोकाय तनयाय गोपाः ।
 मा वो भुजेमान्यजातमेनो मा नत्कर्म वसवो यच्चयध्वे ॥२॥
 तुरण्यवोऽङ्गिरसो नक्षन्त रत्नं देवस्य सवितुरियाणाः ।
 पिता च तन्नो महान्यजन्नो विश्वे देवाः समनसो जुपन्त ॥३॥

52.

Ādityāso āditayuh śvāma pūr devatrā vasavo martya-
 trā | śānema mitrāvaruṇā śānanto bhāvema dyāvāpṛithivī
 bhāvantaḥ || 1 || mitrās tān no vāruṇo māmahanta śārma
 tokāya tānayāya gopāḥ | mā vo bhujemānyajātam éno mā
 tát karma vasavo yāc cāyadhve || 2 || turanyāvó 'ngiraso
 nakshanta rātnam devāsya savitūr iyānāḥ | pitā ca tān no
 mahān yājatro vīṣve devāḥ sámanaso jushanta || 3 || 10 ||

51

May we, through the most auspicious shelter of solar systems, enjoy a new and comfortable home life ; may these swift moving systems, in response to our invocations, lead us to the state of sinlessness and invincibility. 1

May the solar systems, the mother infinity, the most loving sun, the ordainer and waters exhilaratingly rejoice. May the guardians of the world become ours and drink the elixir of devotional expressions today for our preservation. 2

All the solar systems, all the vital principles, all Nature's bounties, all the men of intellect, the sun, the fire-divine, the pair of twin-divines have been glorified by us ; may you all ever cherish us with blessings. 3

52

O solar systems, may we be free from every bond. O Lord of cosmic life, residing among Nature's bounties, may your protection extend to mortals. O Lord of cosmic light and bliss, may we partake (of your bounty). O heaven and earth, may we live (through your blessings). 1

May the cosmic light and bliss, our guardians, grant blessings and shelter to our sons and grandsons ; let us not suffer for offences committed by others ; let us not, O Lord of cosmic life, perform any act by which you may be offended. 2

The ever-prompt vital priests soliciting Him, obtain precious wealth from the creator of universe ; may the mighty adorable protector, and all universal divine bounties be favourably disposed to us, and approve our offering. 3

(५३) विषयाणां सूक्तम्

(१-३) वृषस्यास्य सूक्तस्य देवावर्णितसिद्ध क्रमिः । यावापृथिवी देवते । त्रिपुत्र उन्मः ३

३२.४४

प्र यावा यज्ञैः पृथिवी नमोमिः सुबाध ईळे बृहती यजेत्रे ।
 ते चिच्छि पूर्व कवयो गृणन्तः पुरो मही दधिरे देवपुत्रे ॥१॥
 प्र पूर्वजे पितरा नव्यसीभिर्गुभिः कृणुष्व सदाने ऋतस्य ।
 आ नो यावापृथिवी देव्येन जनेन यातं महि वां वरूयम् ॥२॥
 उतो हि वा रत्नधेयानि सन्ति पुरुणि यावापृथिवी सुदासे ।
 अस्मे धत्तं यदसदस्कृधोयु युयं पात स्वस्तिभिः सदा नः ॥३॥

53.

Prā dyāvā yajñāṇaḥ pṛithivī nāmobhiḥ sabādhā īḷe bṛi-
 hatī yājatre | té cid dhi pūrve kavāyo gṛiṇāntaḥ puró mahī
 dadhiré deváputre || 1 || prā pūrva-jé pitárā nāvya-sibhir gīr-
 bhīḥ kṛiṇudhvaṃ sādane rítasya | á no dyāvāpṛithivi daś-
 vyena jánena yātam náhi vām várūtham || 2 || utó hí vām
 ratnadhéyāni sánti purūṇi dyāvāpṛithivi sudāse | asmé dhat-
 tam yád āsad āskṛidhoyu yūyám pāta — || 3 || 20 ||

(५४) वृषस्यास्य सूक्तम्

(१-३) वृषस्यास्य सूक्तस्य देवावर्णितसिद्ध क्रमिः । वास्तोष्पतिर्देवता । त्रिपुत्र उन्मः ३

३२.४५

वास्तोष्पते प्रति जानीह्यस्मान्स्वविज्ञो अनमीवो भवा नः ।
 यत्वेमिह प्रति तन्नो जुषस्व शं नो भव ह्रिपदे शं चतुष्पदे ॥१॥
 वास्तोष्पते प्रतरणो न एधि गयस्फानो गोभिरश्वभिरिन्दो ।
 अजरासस्ते सुख्ये स्याम पितेव पुत्रान्प्रति नो जुषस्व ॥२॥
 वास्तोष्पते शुग्मया संसदा ते सखीमहि रुष्या गात्रुमत्या ।
 पाहि क्षेम उत योगे वरं नो युयं पात स्वस्तिभिः सदा नः ॥३॥

54.

Vástosh pate práti jāniḥy asmān svāveśo anamivó bhava
 naḥ | yát tvénāhe práti tán no jushasva śāṃ no bhava
 dvipāde śāṃ cātushpade || 1 || vástosh pate pratáraṇo na
 edhi gayasphāno góbbhir āśvebbhir indo | ajárāśas te sakhyé
 syāma pitéva putrán práti no jushasva || 2 || vástosh pate
 śagmáya samsádā te sakshimāhi raṇváyā gātumátyā | páhi
 kshéma utá yóge váraṃ no yūyám pāta — || 3 || 21 ||

53

Attended by a group (of priests), I worship the adorable and mighty heaven and earth with solemn ceremonies and praises. These two great ones are dear like the sons of Nature's bounties, whom ancient sages, glorifying, have enshrined in their hearts. ₁

With newest hymns, may you pay reverence in the sacred hall of worship to the ancient parents (of all living beings). O heaven and earth, come to us with the celestial powers, since both of you occupy a big status. ₂

O heaven and earth, you hold in your possession many treasures worth being given to the pious donor. May you give us that wealth, which comes in free abundance ; and may you all ever cherish us with blessings. ₃

54

O guardians of our homes, may you recognize us, and provide an excellent abode to us ; whatever we ask of you, be pleased to grant it, and be the bestower of happiness on our bipeds and quadrupeds. ₁

O protector of our homes, be our preserver and augments of our wealth, of cattle and horses. O bestower of bliss, may we, through your friendship, be exempt from decay ; be favourable to us, like a father to his sons. ₂

O protector of our homes, may we, through your dear fellowship, obtain comfortable, delightful and opulent home. May you help us in preserving and earning our acquisitions, and may you along with your divine forces ever cherish us with blessings. ₃

(५५) पञ्चमभाषां सूक्तम्

(१-८) महर्षेयस्य सूक्तस्य वैशेष्यमिदं निश्चितं कृषिः । (१) प्रथमर्षो वास्तोष्पतिः, (२-८) द्वितीयर्षि-
सतानामिन्द्रो देवते । (१) प्रथमर्षो मायमी, (२-४) द्वितीयर्षिदत्तस्यो-
परिष्टाद्विती, (५-८) पञ्चमर्षिपतितृतीयानुसुक्ता उन्मांसि ॥

॥२२॥

अमीवहा वास्तोष्पते विश्वा रूपाण्याविशन् । सर्वा सुशेव एधि नः ॥१॥
यदर्जुन सारमेय दतः पिशाङ्ग यच्छेसे ।
वीव आजन्त ऋष्टय उप स्वर्केषु वप्सन्तो नि पु स्वप ॥२॥
स्तेनं राय सारमेय तत्स्करं वा पुनःसर ।
स्तोतृनिन्द्रस्य रायसि किमस्मान्दुच्छुनायसे नि पु स्वप ॥३॥
त्वं सुकरस्य दर्दहि तव दर्दतुं सुकरः ।
स्तोतृनिन्द्रस्य रायसि किमस्मान्दुच्छुनायसे नि पु स्वप ॥४॥

55.

Amīvahā vāstosh pate vīsvā rūpāṇy āviśān | sākḥā su-
śēva edhi naḥ || 1 || yād arjuna sārameya datāḥ piśaṅga
yāchase | vīva bhrājanta ṛiṣṭāya ūpa śrākveshu hāpsato
nī śhū svapa || 2 || stenām rāya sārameya tāskaram vā pu-
naḥsara | stotrīn indrasya rāyasi kīm asmān duchunāyase
nī śhū svapa || 3 || tvām sūkarāsyā dardṛiḥi tāva dardartu
sūkarāḥ | stotrīn indrasya — || 4 ||

सस्तु माता सस्तु पिता सस्तु आ सस्तु विस्पतिः ।
ससन्तु सर्वे ज्ञातयः सस्त्वयमभितो जनः ॥५॥
य आस्ते यश्च चरति यश्च पश्यति नो जनः ।
तेषां सं हन्मो अक्षाणि ययेदं हृम्यं तयो ॥६॥
सहस्रं शृङ्गे वृषभो यः समुद्रादुदाचरत् ।
तेना सहस्येना वयं नि जनान्स्वापयामसि ॥७॥
प्रोष्ठेशया वधेशया नारिर्यास्तल्पुशीर्वरीः ।
स्त्रियो याः पुण्यगन्धास्ताः सर्वाः स्वापयामसि ॥८॥

sāstu mātā sāstu pitā

sāstu śvā sāstu viśpātīḥ | sasāntu sārve jñātāyaḥ sāstv ayām
abhīto jānaḥ || 5 || yā āste yāś ca cāṛati yāś ca pāśyati no
jānaḥ | tēśhām sām hanmo akshāṇi yāthedaṁ harmyām tā-
thā || 6 || sahasraśṛiṅgo vṛiṣabho yāḥ samudhrād udācarat |
tēnā sahasyēnā vayām nī jānān svāpayāmasi || 7 || prosh-
ṭheśayā vahyeśayā nārīr yāś talpaśīvarīḥ | strīyo yāḥ puṇ-
yagandhās tāḥ sārvaḥ svāpayāmasi || 8 || 22 ||

O protector of the home, remover of disease, may you, assuming all kinds of forms, be a friend to us, the granter of happiness. 1

O tawny-hued watch-dog, the child of inner truth-seeking consciousness, why do you display your teeth, bristling like lances in your mouth while barking against me. Any way, go quietly to sleep. 2

O watch-dog, retrace your way, attack the pilferer or the thief; why do you shout at the worshippers of the resplendent Lord? Why do you intimidate us? Any way, go quietly to sleep. 3

May you help in enhancing the prosperity of one who performs good actions ; and the one who performs good actions would then wish you prosperity. Why do you shout at the worshippers of the resplendent Lord? Why do you intimidate us? Any way, go quietly to sleep. 4

Let the mother sleep, let the father sleep, let the watch-dog sleep, and let the master of the house sleep, let all the kindred sleep, let all the people who are around us sleep. 5

The man who sits, the man who walks, or whosoever looks on us, of these we shut up the eyes, just as we close the doors of our house. 6

We put men to sleep through the irresistible might of the bull, the sun, with a thousand horns of rays, who rises out of the firmament. 7

The women who are lying in the courtyard, lying without a bed or stretched on portable coaches, the women decorated with auspicious perfumes, these ones and all we lull to sleep. 8

(५१) ऋग्वेदात् सृजन्

(१-१५) यथाविद्युत्स्यत्यस्य सृष्टस्य वैश्वदेवमिदं सिद्धं कथितं । मरुतो वेद्यताः । (१-१६) यथावेद्यदेवतायां विद्यता विराट्, (१२-१५) इत्यथवा विद्युत्सृजनायां विद्युत् सृज्यतीति ॥

१५.११

क ईं व्यक्ता नरः सनीळा रुद्रस्य मर्या अघा स्वस्थाः । १
 नकिञ्चिंषां जनुंषि वेदु ते अङ्ग विद्रे मिथो जुनित्रम् ॥१॥ २
 अमि स्तूपूमिमिथो वपन्तु वातस्वनसः श्येना अस्तृघ्नन् । ३
 पुतानि धीरो निष्या चिकेत पृश्निर्घृधो मही जभारं ॥२॥ ४
 सा विद् सुवीरा मरुद्भिर्गन्तु सनात्साहन्ती पुष्यन्ती नृम्णम् । ५
 यामं येष्ठाः शुभा शोभिष्ठाः श्रिया संमिष्ठा ओजोभिष्ठाः ॥३॥ ६
 उग्रं व ओजः स्थिरा शशांस्थया मरुद्भिर्गन्तुविष्मन् । ७
 शुभ्रो वः शुष्मः कृष्णी मनीसि पुनिर्धुनिरिव शशेभ्य घृष्णोः ॥४॥ ८

56.

Ká im vyaktā nārah sānilā rudrasya mār्या ādha svā
 vāḥ || 1 || nákir hy ēśhām janūnshi véda té āngā vidre m
 thó janītram || 2 || abhi svapūbhir mithó vapanta vātasvana-
 sah ayeṇā aspridhran || 3 || etāni dhīro ninyā ciketa prīṣṇir
 yād ūdho mahi jabhāra || 4 || sá vīt suvīrā marūdbhir astu
 sanāt sāhantī pūshyanti nṛimṇām || 5 || yāmaṃ yēsthāḥ
 śubhā śobhishthāḥ śriyā sāmmitlā ōjobhir ugrāḥ || 6 || ugrām
 va ōja sthīrā śāvānsy ādhā marūdbhir gaṇās tūvishmān
 || 7 || śubhró vaḥ śúshmaḥ krúdhmi mánānsi dhúnir múnir
 iva śārdhasya dhṛishnóḥ || 8 ||

सनेम्यस्मपुयोतं विपुं मा वो दुर्मतिरिह प्रणङ्कः । ९
 श्रिया वो नाम हुवे तुराणामा यत्पुनर्मरुतो वावशानाः ॥५॥ १०

sānemy asmād yuyōta di-
 dyām mā vo dūrmatir ihā prāṇāḥ saḥ || ९ || priyā vo vāma
 have turāṇam ā yāt tūpān maruto vāvaśānāḥ || 10 || ॥

Who are these persons, the radiant, the brave, the dwellers in one abode, the offsprings of cosmic vitality, friends of men, and (who come, as if) mounted on noble steeds. 1

No one indeed knows whence they come, they and they only know each other's birth. 2

Like hawks they go together by their own sacred paths ; they mutually rival each other, roaring like the wind. 3

The wise is he who knows those white-complexioned beings (cloud-bearing winds), whom the vast midspace bears at her udders. 4

May the people, through the favours of these (cloud-bearing winds) be ever victorious, and be possessors of posterity and manly strength. 5

These cloud-bearing winds, bright in their splendour, invested with beauty, terrible by their varied power, rapidly go their way. 6

Terrible be your power, steadfast your energies, and prosperous be the company of these cloud-bearing winds. 7

Bright is your spirit, unrelenting are your minds. The sound of your irresistible forces (given by the leaves of trees) is like the songs of the minstrel prayers. 8

Ever withhold from us your blazing shaft ; let not your displeasure overwhelm us on any occasion. 9

We, the aspiring, invoke your dear names, O speedy cloudy winds, for our complete satisfaction. 10

॥१५॥

स्वायुधासं इष्मिणः सुनिष्का उत स्वयं तन्वः शुम्भमानाः ॥६॥ ११
 शुची वो हव्या मरुतः शुचीनां शुचिं हिनोम्यध्वं शुचिभ्यः ।
 ऋतेन सत्यवृतसार्य आयुञ्छुचिजन्मानः शुचयः पावकाः ॥१२॥
 असेष्वा मरुतः स्वादयो वो वक्षःसु रुक्मा उपशिथ्रियाणाः ।
 वि विद्युतो न वृष्टिमीं रुचाना अनु स्वधामायुर्धैर्यच्छमानाः ॥१३॥
 प्र बुध्या व ईरते महौंसि प्र नामानि प्रयज्यवस्तिरध्वम् ।
 सहस्रियं दम्यं भागमेतं गृहमेधीयं मरुतो जुषध्वम् ॥१४॥
 यदि स्तुतस्य मरुतो अधीयेत्या विप्रस्य वाजिनो हवीमन ।
 मधू रायः सुवीर्यस्य दात नू चिद्यमुन्य आदभुदरावा ॥१५॥

svāyudhāsa ishminah suniskā utā svayāṃ tanvāḥ śun-
 bhamānāḥ ॥ 11 ॥ śūcī vo havyā marutaḥ śūcīnām śūcim hi-
 nomy adhvarāṃ śūcibhyaḥ | rītēna satyāṃ ritasāpa āyañ
 chūcijanmānāḥ śucayaḥ pāvakāḥ ॥ 12 ॥ ānseshv ā marutaḥ
 kbādāyo vo vākshassu rukmā upaṣiṣriyāṇāḥ | vī vidyūto
 nā vṛiṣṭibhi rucānā ānu svadhām āyudhair yāchanānāḥ
 ॥ 13 ॥ prā budhnyā va irate māvānsi prā nāmāni prayajya-
 vas tiradhvam | sahasriyam dāmyam bhāgām etām grīha-
 medhiyam maruto jushadhvam ॥ 14 ॥ yādi stutāsya maruto
 adhithēthā viprasya vājino hāviman | makṣbū rāyāḥ suvīr-
 yasya dāta nū cid yām anyā ādābbhad ārāvā ॥ 15 ॥ २॥

॥१६॥

अत्यासो न ये मरुतः स्वधो यक्षदृशो न शुभयन्त मयीः ।
 ते हर्म्येष्ठाः शिशवो न शुभ्रा वत्सासो न प्रकीर्त्तिनः पयोधाः ॥१६॥
 दृशस्यन्तो नो मरुतो मृळन्तु वरिवस्यन्तो रोदसी सुमेके ।
 ओरे गोहा नृहा वधो वो अस्तु सुमेभिरस्मे वसवो नमध्वम् ॥१७॥

ātyāso nā yē marutaḥ svāṃco yakṣadṛṣo nā śubhā-
 yanta mārīyāḥ | té harmyeshtbāḥ śiṣavo nā śubhrā vatsāso
 nā prakrīlīnaḥ payodhāḥ ॥ 16 ॥ dāṣasyānto no marūto mṛi-
 lantu varivasyānto rōdasi sumēke | āre gobā nṛihā vadho
 vo astu sumnēbbhir asmē vasavo namadhvam ॥ 17 ॥

They are bearers of bright weapons and impetuous in their haste. They deck themselves with golden ornaments, and their bodies have splendour of their own. 11

O cloud-bearing winds, pure are yourselves, pure are the oblations at the dedicated sacrifice. O observers of law and order, by the eternal truth you come to truth. You are bright by birth, and pure and sanctifying. 12

Your bright ornaments, O vital cloud-bearing winds, rest upon your shoulders, and shining necklaces are pendant on your breasts. Glittering with drops of rain, like lightning flashes, you whirl about your weapons, scattering waters. 13.

O vital cloud-bearing winds, your celestial splendours spread wide; you are most adorable; you glorify your names. May you accept this thousand-fold allotment of domestic worship and household treasure. 14

If, O cloud-bearing winds, you justly appreciate the praise of the devout offerer of sacrificial food, conjoined with oblations, then promptly bestow upon us riches, comprehending excellent children,—the riches, such that no ungenerous or adversary can take away. 15

The swift-moving cloudy winds, the dispensers of waters, are fleet as coursers; they deck themselves like youths enjoying a festival; they are innocently charming as children in the precincts of their own house and are frolicsome like calves. 16

May the munificent winds, filling the beautiful heaven and earth with their glory, help us and be gracious to us; may your fatal weapon, that destroys cattle and men, remain far from us. May you turn yourselves to us, O granters of riches, with blessings. 17

आ वो होतां जोहवीति सत्तः सत्राचीं रुतिं मरुतो गृणानः ।
 य ईवतो वृषणो अस्ति गोपाः सो अहयावी हवते व जुष्यैः ॥१८॥
 इमे तुरं मरुतो रामयन्तीमे सहः सहस्र आ नमन्ति ।
 इमे शंसं वनुष्यतो नि पान्ति गुरु द्वेषो अरुषे दधन्ति ॥१९॥
 इमे रुधं विन्मरुतो जुनन्ति भूमिं विषया वसवो जुषन्ते ।
 अपं वाधच्च वृषणस्तमीति धत्त विश्वं तनयं तोकमुखे ॥२०॥

ā vo
 hótā johavīti sattāḥ satrācīm rātm maruto gṛṇānāḥ | yā
 ivato vṛishano āsti gopāḥ sō ādvayāvi havate va ukthasḥ
 || 18 || imé turām marúto rāmayantīmé sáhuḥ sáhassa ā na-
 man.iti | imé śāṇṣam vanushyató ní pānti gurú dvésho ára-
 rushe dadhanti || 19 || imé radhrām cin marúto junanti bhṛi-
 mim cid yáthā vāsavo jushānta | āpa bādhadhvam vṛisha-
 naḥ tāmānsi dhattā víśvam tánayam tokām asmé || 20 || २० ॥

१११ मा वो दात्रान्मरुतो निरराम मा पुश्चादप्य रथ्यो विभागे ।
 आ नः स्पार्हं मजतना वसव्येभ्यु यदीं सुजातं वृषणो वो अस्ति ॥२१॥
 सं यद्वनन्त मनुभिरर्जनासः शूरा यद्दीप्योषधीषु विष्टु ।
 अथ स्मा नो मरुतो रुद्रियासस्त्रातारो भूत पृतनास्वर्यः ॥२२॥
 मूरिं चक्र मरुतः पित्र्याप्युष्यानि या वः शस्यन्ते पुरा षित् ।
 मरुद्भिः पृतनासु साब्धौ मरुद्भिरित्सर्निता वाजमवी ॥२३॥

mā vo dātrān maruto nīr arāma mā paścād daghma
 rathyo vibhāgé | ā na spārhé bhajatanā vasavyè yād īm
 sujātām vṛishano vo āsti || 21 || sām yād dhánanta manyu-
 bhir jánāsaḥ śūrā yahvīshv ōshadhishu vikshú | ādha smā
 no maruto rudriyāsaḥ trātāro bhūta pṛitanāsv aryāḥ || 22 ||
 bhūri cakra marutaḥ pītryāny ukthāni yā vaḥ śasyānte
 purā cit | marúdbhir ugrāḥ pṛitanāsu sālḥā marúdbhir ít
 sánitā vájam árvā || 23 ||

Praising your universal liberality, O vital winds, the ministrant priest, occupying his proper seat, calls you. He the guardian of the zealous worshipper, and the person free from duplicity, invokes you with hymns. 18

These swift moving vital winds give pleasure to the zealous worshipper, and humble the strength of the strong men ; they protect their adorers from the angry malignant ; and they lay their severe displeasure on the wicked. 19

These cloudy winds encourage the prosperous man, and even the wandering toiler. As owners of wealth, they are pleased with you. O showerers of benefits, dissipate the darkness ; grant us children and family continuity. 20

Never, O warriors, may we be excluded from your bounty. O lords of war-chariots, never may we be left behind when you distribute it. Please give us a share in that delightful opulence, the genuine wealth, that, O bestowers of benefits, is in your possession. 21

When heroic men, filled with wrath, assemble for winning plentiful forest wealth and people of the land, then, O cloudy winds, sons of vital forces, may you be our defenders in the strife against our opponents. 22

O cloudy winds, you have bestowed on our fore-fathers many benefits ever since worthy of praise and appreciation. Only through the favour of the cloudy winds the fierce strong warrior wins in battles ; through their favour the devotees obtain food. 23

अस्मे वीरो मरुतः शुष्म्यस्तु जनानां यो असुरो विधर्ता ।
 अपो येन सुक्षितये तरेमाधु स्वमोको अभि वः स्याम ॥२४॥
 तन्न इन्द्रो वरुणो मित्रो अमिराप ओषधीर्विनिनो जुषन्त ।
 शर्मन्त्स्याम मरुतामुपस्थे युय पात स्वस्तिभिः सर्वा नः ॥२५॥

'asmé viró marutah ṣuśmy āstu
 jānānām yó āsuro vidhartā | apó yéna suksshitāye tāremā-
 dha svām óko abhí vah syāma ॥ 24 ॥ tán na índro várūṇo
 mitró agnir — ॥ 25 ॥ 26 ॥

(५७) समपद्याया सूक्तम्

{१-७} सप्तर्षिस्थासु सूक्तस्य वैषाखवर्षसिद्ध क्रान्तिः । यस्तो देवताः । मित्रा, इन्द्रः ॥

३१७७

मर्ध्वो वो नाम मारुतं यजत्राः प्र यज्ञेषु शर्वसा मदन्ति ।
 ये रेजर्यन्ति रोदसी चिदुर्वी पिवन्त्युत्सं यदयासुरुमाः ॥१॥
 निचेतारो हि मरुतो गुणन्तं प्रणेतारो जमानस्य मम्म ।
 अस्माकमग्न विदथेषु बर्हिषा वीतये सदत पिप्रियाणाः ॥२॥
 नैतावदुन्ये मरुतो ययेमे आर्जन्ते रुक्मैरायुधैस्तनूभिः ।
 आ रोदसी विश्वपिशाः पिशानाः समानमञ्ज्यञ्जते शुभे कम् ॥३॥
 ऋधक्सा वो मरुतो दिशुर्दस्तु यह आगः पुरुषता कराम ।
 मा वस्तस्यामपि भूमा यजत्रा अस्मे वो अस्तु सुमतिश्चनिह ॥४॥

57.

Mádhvo vo náma mārutam yajatrāḥ prā yajñéshu śá-
 vasā madanti | yé rejáyanti ródasī cid urví pínvanty útsam
 yád áyāsaur ugrāḥ ॥ 1 ॥ nicetáro hí marúto grīṇāntam pra-
 ñetáro yájamānasya mánma | asmákam adyá vidátheshu
 harbír á vitáye sadata pipriyāṇāḥ ॥ 2 ॥ naftavad anyé ma-
 rúto yáthemé bhrājante rukmaír áyudhais tanúbhiḥ | á ró-
 dasī viṣvapíṣaḥ piśānāḥ samānám añjy āñjate ṣubhé kām
 ॥ 3 ॥ řídhak śá vo maruto didyúd astu yád va ágaḥ puru-
 shátá kárāma | má vas tásyām ápi bhūmā yajatrā asmé vo
 astu sumatś cānishthā ॥ 4 ॥

O vital winds, may our brave youth be vigorous, full of vital energy, and the giver of sustenance to people ; and through them, may we overcome all difficulties in acquiring prosperous lands. May we dwell in our own homes with you as our perpetual companion. 24

May the presiding Lord over lightning, ocean, the sun, and fire, rivers, plants, and trees, be pleased with us ; may we find shelter in the bosom of vital powers ; and may you ever cherish us with blessings. 25

57

O pious sages, through the strength of your sweet expression of devotion, the vital principles are exhilarated at cosmic sacrificial acts. Thereby through their strength, they cause even spacious heaven and earth to tremble and make the spring waters flow. 1

The vital principles inspire the man who sings their praises and, verily promote the thoughts of the institutor who pay homage. May you today enshrine the tender heart of the pious sages assembled at the congregation with friendly minds to share the joy. 2

None else gleams more brightly than these vital principles with their own forms, golden gauds, weapons and with all adornments, decking earth and heaven. Widely radiating, they augment and exhibit their common splendour for our good. 3

O vital principles, when we, through human frailty sin against you, may you not punish us with your blazing dart. O holy divine, let us not be exposed to that. May your most loving favour, the source of abundance, still be extended towards us. 4

कृते चिदत्र मरुतो रणन्तानवद्यासः शुचयः पावकाः ।
 प्र णोऽवत सुमतिरिषजत्राः प्र वार्जेभिस्तिरत पुष्यसे नः ॥५॥
 उत स्नुतासो मरुतो व्यन्तु विश्वेभिर्नामभिर्नरो हवीषि ।
 ददात नो अमृतस्य प्रजयै जिगृत रायः सुमृता मघानि ॥६॥
 आ स्नुतासो मरुतो विश्व उती अच्छा सुरीन्सुर्वताता जिगात ।
 ये नस्मना श्रुतिनो वर्धयन्ति यूयं पात स्वस्तिभिः सदा नः ॥७॥

kṛité cid ātra marúto ranantā-
 navadyāsaḥ śucayaḥ pāvakāḥ | prā ṇo 'vata sumatibhir ya-
 jatrāḥ prā vājebhis tirata pushyāse naḥ || 5 || utā stutāso
 marúto vyantu viśvebhir nāmabhir náro havīṣhi | dádaṭa
 no amṛtasya prajāyai jigṛitā rāyāḥ sūnṛtā maghāni || 6 ||
 ā stutāso maruto viśva ūtī áchā sūrín sarvātātā jigāta |
 yé naś tmānā śatino vardháyanti yūyám pāta — || 7 || 27 ||

(५८) महत्प्रातः सूक्तम्

(१-१) वृषस्यास्य सूक्तस्य वैशाखनिर्दिष्टं ऋषिः । मरुतो देवताः । विदुर् इन्द्रः ॥

॥२८॥ प्र साकृद्युते अर्चता गुणाय यो देव्यस्य घास्तुर्विष्मान् ।
 उत क्षोदन्ति रोदसी महित्वा नक्षन्ते नाक् निर्मतेरवशात् ॥१॥
 जनूभिद्वो मरुतस्त्वेप्येण भीमास्तुर्विमन्यवोऽयासः ।
 प्र ये महोमिरोजस्योत सन्ति विश्वो वो यामन्मयते स्वर्दक् ॥२॥
 नृहृदयो मघवद्रयो दधात जुजोषन्निमृत्तः सुष्टुतिं नः ।
 गतो नाष्वा वि तिराति जन्तुं प्र णः स्पार्हाभिरुतिभिस्तिरेत ॥३॥

58.

Prā sākamúkshe arcatā gaṇāya yó daivasya dhāmnas
 tūviśhmān | utā kshodanti ródasī mahitvá náksante nákaḥ
 nīrmitēravashāṭ || 1 || janūṣ cid vo marutas tveshyēṇa bhī-
 māsas tūvimanyavó 'yāsaḥ | prā yé māvobhir ójasotā sánti
 viśvo vo yáman bhayate svaṛdṛk || 2 || bṛihád váyo maghā-
 vadbhyo dadhāta jūjoshann in marútaḥ sushṭutīm naḥ |
 gató nádhvā vi tirāti jantúm prā ṇa spārhābhir ūtibhis
 tīreṭa || 3 ||

May these sacred deeds of ours delight the vital divines, who are blameless, bright and purifying. O powerful and holy one, may you favour us with your kindness ; and sustain us with food. 5

And may the vital divine heroes, praised by all, be pleased to cherish the spirit of our offerings. May they bless us with the celestial elixir for the benefit of our children and provide us with righteously earned opulence for our prosperity. 6

O vital divines, being praised, may you come to us with all your boons to be showered on our learned, who, on their own, would increase them hundredfold. May you ever cherish us with your blessings. 7

58

Offer worship to the mighty group of bounties belonging to the celestial region, which pours down rain in common. By their greatness, they overwhelm both heaven and earth, starting from the earth, spreading into the midspace, and rising up to the distant heaven. 1

O formidable, high-spirited, quick-moving vital principles, your birth is from the illustrious cosmic vitality. Each looker on the sky is alarmed at the coming of you who are all-surpassing in lustre and strength. 2

O vital principles, being glorified may you grant abundant food to our noble citizen. May you accept complacently our earnest praise. The path you follow is in no way hurtful to living beings. May our prosperity enhance by your delightful protections. 3

युष्मोतो विप्रो मरुतः शन्स्वी युष्मोतो अर्वा सहुरिः सहस्वी ।
 युष्मोतः सम्राकुत हन्ति वृत्रं प्र तद्वो अस्तु धृतयो देष्णम् ॥४॥
 तौ आ रुद्रस्य मीळहुषो विवासे कुविञ्जन्ते मरुतः पुनर्नः ।
 यत्सुखती जिहीळिरे यदाविरचु तदेन ईमहे तुराणाम् ॥५॥
 प्र सा वाचि सुष्टुतिर्मघोनामिदं सूक्तं मरुतो जुषन्त ।
 आराक्षिद्भेपो वृषणो युयोत युयं पात स्वस्तिभिः सदा नः ॥६॥

yushmóto vípro marútaḥ śatasvi yushmoto árvā
 sáhuriḥ sahasrí | yushmótaḥ samrál utá hanti vṛitrám prá
 tád vo astu dbūtayo deshṇám || 4 || táñ á rudrásya mī-
 lhuśho vivāse kuvín nánsante marútaḥ púnar naḥ | yát sa-
 svártā jibīliré yád āvir āva tád éna imabe turāṇām || 5 ||
 prá śā vāci susṭutir maghónām idám sūktām marúto ju-
 shanta | ārác cid dvésho vṛishano yuyota yūyām pāta —
 || 6 || 28 ||

(५९) एकोनपण्चमं सूक्तम्

(१-१२) क्षणसर्गस्यास्य सूक्तस्य मेधावर्णनं लिख्यते । (१-११) प्रथमादेकार्वाचा मरुतः

(१२) द्वावस्वाध यो देवताः । (१-१) प्रथमादितृचद्वयस्य प्रगाथाः । विपमर्षा इदती,

समर्षा सतोवृद्धती, (७-८) सप्तम्यष्टम्योर्कषोऽग्निद्वय, (९-११) नवम्यादि-

वृषस्य गायत्री, (१२) द्वादश्याधानुष्टुप् छन्दसि ॥

१५९३

यं त्रायध्व इदमिदं देवासो यं च नयथ ।

तस्मा अग्ने वरुण मित्रार्यमन्मरुतः शर्म यच्छत ॥१॥

युष्माकं देवा अवसाहनि प्रिय ईजानस्तरति द्विपः ।

प्र स क्षयं तिरते वि महीरिणे यो वो वराय दाशति ॥२॥

नहि वंश्चरमं च न वसिष्ठः परिमंमने ।

अस्माकमुप मरुतः सुते सचा विश्वे पिवत कामिनः ॥३॥

59.

Yām tráyadhva idám-idam dévāso yām ca náyatha |
 tásmā agne váruṇa mītráryaman mārutaḥ śárma yachata
 || 1 || yushmákam devā ávasáhani priyá ījanás tarati dvī-
 shah | prá sá ksháyam tirate ví mahír ísho yó vo várāya
 dáśati || 2 || nahí vaś caramām caná vásishṭhaḥ parimán-
 sate | asmákam adyá marutaḥ suté sácā víṣve pibata kāmī-
 naḥ || 3 ||

O vital principles, the pious man protected by you, becomes the possessor of hundreds, protected by you he overcomes his foes and becomes the possessor of thousands : Protected by you, the sovereign destroys his enemy. O agitators, may the favours of wealth from you ever continue to be abundant. 4

I adore those offsprings of the cosmic vitality, the showerer. May the vital winds, repeatedly invoked, again come to us. May we expiate by praise whatever we have committed secretly or openly against the swift-moving vital winds, by which they could be displeased. 5

This pious praise of the bounteous vital principles has been recited. May they be gratified by this hymn, may they, the showerers of benefits, remove far from us those who hate us ; and may you and divine powers ever cherish us with blessings. 6

59

O divine power, the fire-divine, the cosmic ocean, the sun and the Lord of cosmic justice, may you grant happiness to them whom you preserve from the perils of this world, whom you guide here to the paths of virtue. 1

O Nature's bounties, through your protection, the man who worships on a happy day overcomes his adversaries. He who offers abundant oblation to you for his betterment, becomes prosperous at his home. 2

The celebrated sages do not disregard even the extremest one amongst you all. O vital principles, desirous of the libation, may you all drink here together today the effused elixir of devotional love. 3

नहि च उतिः पृतेनासु मर्धति यस्मा जराध्वं नरः ।
 अग्निं च आकर्तुमतिर्नवीयसी तूयं यात पिपीपवः ॥४॥
 ओ पु धृष्टिराधसो यातनान्धांसि पीतये ।
 इमा वो हव्या मरुतो ररे हि कुं मो प्वान्यत्र गन्तन ॥५॥
 आ च नो वहिः सदताविता च नः स्पर्हाणि दातवे वसु ।
 अस्त्रेधन्तो मरुतः सोम्ये मघो स्वाहेह मादयाध्वे ॥६॥

nahī va ūtīḥ pṛitanāsu mārḍhati yāsmā ārādhvaṃ
 narah | abhī va āvart sumatīr nāvīyasi tūyaṃ yāta pipisha-
 vah ॥ 4 ॥ ó shū ghrīshvirādhaso yātānāndhānsi pītāye | imā
 vo havyā maruto raré hī kam mó shv anyātra gantana
 ॥ 5 ॥ á ca no barhīḥ sādātāvitā ca na spārhāṇi dātave
 vāsu | āsredhanto marutaḥ somyē mādhaus svāhehā māda-
 yādhvai ॥ 6 ॥ २० ॥

११०० सुस्वभित्तिं तन्वः शुम्भमाना आ हंससो नीलेपृष्ठा अपसन् ।
 विश्वं शर्षो अभितो मा नि पेदु नरो न र्षाः सर्वे मरुतः ॥७॥
 यो नो मरुतो अग्निं दुर्दृष्ट्यायुस्तिरभित्तानि वसवो जिघांसति ।
 द्रुहः पाशान्प्रति स युचीष्ट तपिष्ठेन हन्मना हन्तान् तम् ॥८॥
 सातपना इदं हविर्मरुतस्तज्जुष्टन । युष्माकोती रिशदसः ॥९॥
 शरभेधास आ गत मरुतो माप भूतन । युष्माकोती सुदानवः ॥१०॥

sasvās cid dhī tanvāḥ śumbhamānā ā haṁsāso nīlapṛi-
 śṭhā apaptan | vīśvaṃ śārdho abhīto mā nī śhēda nāro
 nā raṇvāḥ sāvane mādantaḥ ॥ 7 ॥ yó no maruto abhī dur-
 bṛiṇāyús tirās cittāni vasavo jigbhāṁsāti | druhāḥ pāsān prāti
 sā mucīśṭha tāpīśṭhena hānmanā bantanā tām ॥ 8 ॥ śūmta-
 panā idāṃ havīr mārutas tāj jujushṭana | yushmākotī riśā-
 dasaḥ ॥ 9 ॥ gr̥thamedhāsa ā gata māruto māpa bhūtana |
 yushmākotī sudānavah ॥ 10 ॥

O desirous of drinking elixir of devotion, O leaders, your protection injures not the one whom you defend in the struggles of life. May your latest favour be granted to us. May you come quickly, eager to drink the elixir of devotion. 4

O vital principles, whose riches are co-ordinated together, may you come to partake of the sacred viands, for, I offer to you these oblations ; go not away to any other place ; —please stay on here. 5

O vital principles, rich in wealth and uninjuring, may you abide in our hearts. May you be graciously inclined to grant us riches. May you cherish the sweet elixir of devotion offered with the auspicious word “*svaha*” at the occasion. 6

May the vital principles yet unrevealed, decorating their forms, descend like the blue-backed swans : let the entire company gather round me like happy men rejoicing together at a solemn ceremony. 7

O vital principles, the prosperous ones, may you destroy with a consuming fatal weapon that person who wounds our feelings, and though rebuked by all, yet seeks to kill us. May he be tangled in the nooses of his own mischief. 8

O vital principles, destroyers of evils, this oblation is designed for you : may you, the devourers of enemies, with your protections, graciously accept it. 9

O bounteous vital principles, advisers of domestic worship, benefactors, come with your protections : go not away. 10

इहेह वः स्वतवसः कवयः सूर्यत्वचः । यज्ञं मेरुत् आ वृणे ॥११॥
 द्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम्
 उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥१२॥

ihēha vah svatavasah kāvayah
 sūryatvachah | yajñām maruta ā vṛṇe || 11 || tryāmbakam
 yajāmahe sugāndhim puṣṭivārdhanam | urvārukām iva bān-
 dhanān mṛityōr mukshīya māmṛitāt || 12 || 30 ||

(१०) पहिले सूक्त

(१-१२) शब्दाभ्याम् सूक्तस्य विचारणितमिदं ऋषिः ॥ (१) प्रथमः सूक्ते, (२-१२) द्वितीया-
 वेष्टादशानाम् विचारणी देवताः । विष्णु मन्त्रः ॥

यस्य सूर्यं ब्रवोऽनां गा उद्यन्मित्राय वरुणाय सत्यम् ।
 वयं देवत्रादिनि स्याम तव प्रियासे अर्यमन्गुणन्तः ॥१॥
 पुष स मित्रावरुणा नृक्षो उभे उदेति सूर्यो अग्नि जन् ।
 विश्वस्य स्यातुर्जगतश्च गोपा क्रतु मर्तेषु वृजिना च पश्यन् ॥२॥
 अयुक्त सप्त हरितः सधस्याद्या इ वहेन्ति सूर्य घृताचीः ।
 धामानि मित्रावरुणा युवाकूः सं यो यथेव जनिमानि चष्टे ॥३॥

60.

Yād adyā sūrya brāvó 'nāgā udyān mitráya varuṇāya

satyām | vayām devatrādite syāma tāva priyāso aryaman
 grīnāntaḥ || 1 || eshā syā mitrāvaruṇā nṛcākshā ubhé úd
 eti sūrya abhī jmān | viśvasya sthātūr jāgataḥ ca gopā
 rījū mārteshu vṛjina ca paśyan || 2 || āyukta sapta haritaḥ
 sadhāsthād yā im vābanti sūryam ghrītāciḥ | dhāmāni mi-
 trāvaruṇā yuvākūḥ sām yó yūthēva jānimāni cāshte || 3 ||

O vital principles, self-strong, far-seeing, glorious as the sun, come hither, come hither ; I invoke you for blessings at our work and worship. 11

We worship the mother of three regions, with her fragrant fame, and the augments of prosperity ; may I be liberated from death, like the cucumber from its stalk, but not bereft of immortality. 12

60

O the sun-divine, when rising today, you declare the truth to the friendly spiritual bounties, light and bliss, that we are void of sin. May we, O mother infinite remain dear to divine powers, and attain divinity. O Lord of cosmic justice, may we, glorifying you, be dear to you. 1

O lord of light and warmth, this sun-divine, the beholder of human beings, rises to illuminate both heaven and earth. He is the guardian of all that is stationary or moveable. He moves witnessing, as if, upright acts or crooked sins of mortals. 2

O lord of light and happiness, he (the sun) from the common dwelling, harnesses his seven steeds of speedy vital energies. Dragged out of the night, the sun surveys all regions, and living creatures like a herdsman. 3

उद्वाँ पूसासो मधुमन्तो अस्पुरा सूर्यो अरुहच्छुक्रमणोः ।
 यस्मा आदित्या अर्ध्वनो रदन्ति मित्रो अर्यमा वरुणः सजोषाः ॥४॥
 इमे चेतारो अचृतस्य भूरमित्रो अर्यमा वरुणो हि सन्ति ।
 इम ऋतस्य वावृषुर्दुरीणे शुम्भासः पुत्रा अदितिरदव्याः ॥५॥
 इमे मित्रो वरुणो दुलभासोऽचेतसं चिषितयन्ति दक्षैः ।
 अपि कर्तुं मुचेतसं वतन्तस्तिरश्चिदहः सुपथा नयन्ति ॥६॥

úd vām prikskāso mādhumanto asthur ā sūryo arubac chuk-
 rām āraṇaḥ | yāsmā ādityā ādhvano rādanti mitró aryamā
 váruṇaḥ sajośhāḥ || 4 || imé cetáro ānṛitasya bhūrer mitró
 aryamā váruṇo hi sánti | imá ṛitāsya vāvṛidhur duroné
 śagmāsaḥ putrá āditer ādabdhāḥ || 5 || imé mitró váruṇo
 dūlābhāso 'cetāsaṃ cic citayanti dākshaiḥ | āpi krátuṃ su-
 cetāsaṃ vātantaś tirāś cid āṇhaḥ supāthā nayanti || 6 || ॥

३६३

इमे दिवो अनिमिषा पृथिव्याभिक्रित्वांसो अचेतसं नयन्ति ।
 प्रव्राजे चिन्नथो गाधमस्ति पारं नो अन्य विष्पितस्य पपन् ॥७॥
 यद्गोपावददितिः शर्म मद्रं मित्रो यच्छन्ति वरुणः सुदासं ।
 तस्मिन्ना तोकं तनयं दधाना मा कर्म देवहेळनं तुरासः ॥८॥

imé divó ānimishā prithivyāś cikitrāṅso acetāsaṃ na-
 yanti | pravrajé cin nadyò gādhām asti pārāṃ no asyā vi-
 shpitāsya parshan || 7 || yád gopāvad ādītiḥ śarma bhadram
 mitró yāchanti váruṇaḥ sudāse | tāsmin ā tokām tánayaṃ
 dādhānā mā karma devahēḷanam turāsaḥ || 8 ||

For you, O lord of light and bliss, the sweet-flavoured viands have been prepared. The sun has ascended the shining firmament, for whom Nature's bounties like the self-luminous stars, the cosmic light, the cosmic purposefulness, and the cosmic order make pathways ready with one accord. 4

These cosmic powers of light, justice and warmth are the detectors of even the hidden untruth : these unconquered sons of Infinity, the dispensers of happiness, are magnified in the temple of truth. 5

These unconquerable divine powers of light, warmth and cosmic order, with their great power, awaken even fools to wisdom. Moreover, they lead them by easy paths (to their goal), removing all iniquity. 6

They, ever vigilant with eyes, unclosed and cognizant of the things of heaven and earth, conduct the ignorant man to duty. Even in the fastmoving or flooded river, there is a limited depth. May they lead us across the shore of the vast expanse. 7

When like guardians, the mother infinity and the cosmic light and happiness confer shelter upon the liberal donor and grant sons and lineal succession, may we never precipitate such conditions as to incur the displeasure of Nature's bounties. 8

अव वेदि होत्राभिर्यजित रिपुः कामिद्वरुणधृतः सः ।
 परि हेयोभिर्यमा वृणक्तुं सुदासे वृषणा उ लोकम् ॥९॥
 सस्वामिदि सन्तिस्त्वेव्येषामपीच्येन सहसा सहन्ते ।
 युष्मन्निया वृषणो रेजमाना दक्षस्य चिन्महिना मूढता नः ॥१०॥
 यो ब्रह्मणे सुमतिमायजति वाजस्य सातो परमस्य रायः ।
 सीक्षन्त मनुं मधवानो अर्य उरु क्षयाय चकिरे सुधातु ॥११॥
 इयं देव पुरोहितिर्युवभ्यां यज्ञेषु मित्रावरुणावकारि ।
 विश्वानि दुर्गा पिपृतं तिरो नो यूयं पात स्वस्तिभिः सदा नः ॥१२॥

áva védim

bótrābhir yajeta rīpaḥ káś cid varuṇādhṛtaḥ sáḥ | pári
 dvéshobhir aryamá vṛṇaktūrūm sudāse vṛṣaṇā u lokám
 || 9 || sasvas cid dhī sāmritis tveshy éshām apīcyēna sáhasā
 sáhante | yushmād bhiyā vṛṣaṇo réjamānā dákshasya cin
 mahinā mṛiḷātā naḥ || 10 || yó bráhmaṇe sumatīm āyájāte
 vájasya sātaú paramásya rāyāḥ | śikshantā manyūm maghā-
 vāno aryá urú ksháyāya cakrire sudhātu || 11 || iyám deva
 puróhitir yuvábhyām yajñéshu mitrávaruṇāv akāri | víśvāni
 durgā pipṛitam tiró no yūyám pāta — || 12 || :

(११) यजन्तित्वं सूक्तम्

(१-७) सातर्षत्वात् सूक्तस्य वैवाचकमितिह्यं कनिः । मित्रावरुणौ देवते । विष्णुः उच्यते ॥

उहो चतुर्वरुण सुप्रतीकं देवयैरिति सूर्यस्तत्तन्वान् ।
 अमि यो विश्वा भुवनानि चष्टे स मनुं मर्त्येष्वेवा विकेत ॥१॥
 प्र वा स मित्रावरुणावृतावा विप्रो मन्मानि दीर्घभ्रुर्दियति ।
 यस्य ब्रह्माणि सुकन्तू अवाप आ यत्कत्वा न श्रवः पूषेथे ॥२॥

61.

Úd vām cákshur varuṇa suprátikam deváyor eti sūryas
 tatanván | abhi yó víśvā bhúvanāni cáshṭe. sá manyūm
 mārtyeshv á ciketa || 1 || prá vām sá mitrávaruṇāv ṛitāvā
 vípro mánmāni dirghasṛúd iyarti | yásya bráhmāṇi sukratū
 ávātha á yát krátvā ná śarādah pṛiṇatthe || 2 ||

When my adversary desecrate the altar by ill-expressed praises, may he be turned out by virtuous lord, and undergo various sufferings. May the lord of cosmic order defend us from those who hate us. O both of you, the showerers of benefits, confer vast room and freedom upon the liberal donor. 9

The association of these three divine powers is of mysterious lustre. By their strength, they overcome all enmities. O showerers of benefit, through your fear, our opponents tremble. May you have mercy upon us, mighty as you are. 10

These munificent divine powers conjointly accept the pride of the worshipper. They bestow a spacious place for dwelling upon him, who, for the sake of food and excellent riches, devotes his mind to your glorification. 11

O divine lords of cosmic light and warmth, to you this adoration at sacrifices is addressed. May you take us across all difficulties, and ever cherish us with blessings. 12

61

O light-divine and the warmth-divine, spreading around the splendorous lustre of you two divinities, the sun rises. He beholds all existing beings and very well observes the acts of mortals. 1

O light-divine and the warmth-divine, the holy sage, the solemnizer of sacrifice, widely renowned earnestly repeats your praises. O performer of noble deeds, it is he whose devotion and actions you favour. 2

प्रोरोमित्रावरुणा पृथिव्याः प्र दिव ऋष्याद्भुतः सुदानू ।
 स्पशो दधाये ओषधीषु विद्वधंन्यतो अनिमिषं रक्षमाणा ॥३॥
 शंसा मित्रस्य वरुणस्य धाम शुष्मो रोदसी बद्धधे महित्वा ।
 अयन्मासा अयंज्वनामवीराः प्र यज्ञमन्मा वृजनं तिराते ॥४॥
 अमूरा विश्वा घृषणाविमा वां न यासु चित्रं ददशे न युक्षम् ।
 द्रुहः सचन्ते अमृता जनानां न वा निष्यान्पचिते अमूवन् ॥५॥
 ससु वां युज्ञं महयं नमोभिर्भुवे वा मित्रावरुणा सवार्धः ।
 प्र वां मन्मान्युचसे नवानि कृतानि ब्रह्म जुजुषन्मिमानि ॥६॥
 इयं देव पुरोहितिर्भुवन्म्या यज्ञेषु मित्रावरुणावकारि ।
 विश्वानि दुर्गा पिपृतं तिरो नो युय पात स्वस्तिभिः सदा नः ॥७॥

prórór mi-

trāvaruṇā prithivyāḥ prā divā ṛishvād bṛibatāḥ sudānū |
 spāso dadbāthe ōshadhishu vikshv ṛidhag yató ánimisham
 rákshamāṇā || 3 || śāṁsā mitrásya varuṇasya dhāma śuśmo
 ródasī badbadhe mahitvá | áyan māsā áyajvanām avírāḥ
 prā yajñāmanmā vṛijānam tirāte || 4 || amūrā víśvā vṛisha-
 nāv imā vām ná yāsu citráṁ dādṛiṣe ná yakśhám | drúhaḥ
 śacante ámrítā jánānām ná vām niṣyāny acíte abhūvan || 5 ||
 sām u vām yajñām mahayanā nāmobhir bhuvé vām mitrá-
 varuṇā sabādhah | prā vām mánmany űicāse nāvāni kṛitāni
 bráhma jujushann imāni || 6 || iyám deva purónitir — || 7 || ३ ||

(१२) द्विषित्वं सुक्ष्मः

(१-१) यद्वत्पत्यस्य सुक्ष्मस्य वैश्वदेवमिषं त्रिषु । (१-२) ययमवृषस्य सूर्यः

(५-१) द्वितीयवृषस्य च मित्रावरुणौ देवताः । विदुः कम्पः ॥

उत्सूर्यो बृहदूर्ध्वश्रेत्पुरु विश्वा जनिम् मानुषाणाम् ।
 समो दिवा ददशे रोचमानः कृत्वा कृतः सुकृतः कर्तुर्मिभूत् ॥१॥
 स सूर्यं प्रति पुरो न उद्गा एभिः स्तोमैर्भित्तेश्चिरेवैः ।
 प्र नो मित्राय वरुणाय वोचोऽनागतो अयंम्ये अमये च ॥२॥

62.

Út sūrya bṛihád arcīnshy aṣret purú víśvā.jánima má-
 nushaṇām | samó divā dadṛiṣe rúcamaṇaḥ krátvā kṛitāḥ
 sūkṛitāḥ kartṛibhir bhūt || 1 || sá sūrya prāti puró na úd
 gā ebhí stómebhir etaśébhír évaiḥ | prā no mitráya varu-
 nāya vocó 'nāgaso aryamné agnāye ca || 2 ||

O lords of light and warmth, the bounteous giver, you are vaster than the ample earth, vaster than the glorious and expansive heaven; you maintain beauty in plants and protect people, following the path of truth every moment. 3

I praise the splendour of the lords of cosmic light and warmth whose strength, by its mightiness, keeps heaven and earth asunder. May the days of those who do not offer worship pass without descendants. May he, who delights in selfless noble works, increase in prosperity. 4

O unperplexed, all-pervading showerers of benefits, these praises are offered to you; of course, nothing surprising, neither any adoration worthy of you is beheld. The insincere commendations of men make them unfaithful. No secrets may be hidden from your knowledge. 5

I offer veneration to you two with praises. Whilst in trouble, I invoke you, O lords of light and warmth. May my present hymns be gratifying to you. May these prayers be acceptable to you both. 6

O divine lords of cosmic light and warmth, to you this adoration at sacrifices is addressed: may you take us across all difficulties, and ever cherish us with blessings. 7

62

The sun spreads his beams of splendour over all mankind in countless spaces. Shining bright by day, he is beheld the same by all,—the creator, the created—: he is glorified by his worshippers. 1

Rise up before us, O sun with your glorious white beams as horses; declare us free from sin to Nature's bounties, such as a self-luminous star, ocean, cosmic order and fire-divine. 2

वि नः सहस्रं शूरुधो रदन्वृतावानो वरुणो मित्रो अग्निः ।
 यच्छन्तु चन्द्रा उपमं नो अर्कमा नः कामं पूपुरन्तु स्तवानाः ॥३॥
 द्यावाभूमी अदिते प्रसीयां नो ये वीं जङ्गुः सुजनिमान ऋषे ।
 मा हेळे भूम वरुणस्य वायोर्मा मित्रस्य प्रियतमस्य नृणाम् ॥४॥
 प्र बाहवा सिस्तं जीवसे न आ नो गव्यूतिमुक्षतं घृतेन ।
 आ नो जने श्रवपतं युवाना भुतं मे मित्रावरुणा हवमा ॥५॥
 नू मित्रो वरुणो अर्यमा नूस्मने तोकाप वरिवो दधन्तु ।
 सुगा नो विश्वा सुपथानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥६॥

vi naḥ sa-
 háśram śurūdho radantv ṛitāvāno váruṇo mitró agnīḥ | yá-
 chantu candrā upamám no arkám á naḥ kāmam pūpurantu
 stāvānāḥ || 3 || dyāvabhūmī adite trāsīthām no yé vām ja-
 jñūḥ sujānimāna ṛishve | má héḷe bhūma váruṇasya vāyór
 má mitráya priyátamasya nṛiṇām || 4 || prā bāhāvā śisṛitam
 jīvāse na á no gavyūtim ukshatam ghṛitēna | á no jāne śra-
 vayataṃ yuvānā śrutām me mitrāvaruṇā hāvamā || 5 || nū
 mitró váruṇo aryamā naś tmāne tokāya vāriṇo dadhantu |
 sugā no víśvā supāthāni santu yūyām pāta — || 6 || ॥

(१३) निहितं सुतम्

(१-३) वरुणस्य सुकस्य वीरावर्षिर्निहितं जगि । (१-४, ५) प्रयमाविषतुर्कषां पञ्चम्याः पूर्वार्पस्य वा
 सूर्यः (५-६) पञ्चम्या उत्तर्पस्य पञ्चपाथ विचारणी देवताः । विदुस् कन्वः ॥

॥५॥ उद्वेति सुमगो विश्वचक्षाः साधारणः सूर्यो मानुषाणाम् ।
 चक्षुर्मित्रस्य वरुणस्य देवक्षमेव यः सुमर्विव्यक्तमसि ॥१॥
 उद्वेति प्रसवीता जनानां मुहान्केतुरर्णवः सूर्यस्य ।
 समानं चक्रं पर्याविर्वृत्सुन्यदेतदो वहति ध्रुवं युक्तः ॥२॥

Úd v eti subhāgo viśvácakshāḥ sādharmaṇaḥ sūryo mā-
 nushāṇām | cākshur mitráya váruṇasya devāś cārmeva yáḥ
 samāvivyak tāmāsi || 1 || úd v eti prasavitā jānānām ma-
 hān ketúr arpavāḥ sūryasya | samānām cakrām paryāvīrit-
 san yád ctaśó vābati dhūrshú yuktāḥ || 2 ||

May the cosmic ocean, the sun and fire-divine, the alleviators of pain, the rigid observers of law, bestow upon us thousands of riches. May they, the givers of delight, grant us excellent food : glorified by us, may they fulfil our desires. 3

O you two, the undivided mighty heaven and earth, may you protect us who are the nobly born descendants of yours : let us not incur the displeasure of the cosmic forces, such as the ocean, the wind, nor of him, the dearest friend of mortals, the sun. 4

May you stretch forth your arms for the prolongation of our existence. May you bedew with water the pastures of our cattle. May we be worthy of honours amongst men. O ever-youthful cosmic lord of light and warmth, hear these my invocations. 5

May the sun, the ocean and the lord of cosmic order grant affluence to us and to our posterity : may all paths be easy of access unto us : and may you all ever cherish us with blessings. 6

63

The auspicious sun, observer of all, common to all mankind, the eye of divine powers, such as self-luminous stars and ocean, rises up and rolls up darkness like a piece of leather. 1

The inspirer of men advances in the midst of the cosmic plasma. The chariot of the sun with the unfurled banner rolls on that cosmic wheel of time which the harnessed white steeds have been driving. 2

विभ्राजमान उपसासुपस्थाद्वेमेदेत्यनुमुपमानः ।
 एष मे देवः सविता चच्छन्द यः समानं न प्रमिनाति धाम ॥३॥
 विवो रुक्म उरुचक्षा उदेति दुरेअर्थस्तरणिभ्राजमानः ।
 नूनं जनाः सूर्येण प्रवृत्ता अयुज्योनि कृणवृज्योति ॥४॥
 यत्रा चक्रुर्मृता गातुर्मस्मै श्येनो न दीयन्नचेति पायः ।
 प्रति वां सूर उदिति विधेम नमोभिर्मित्रावरुणोत हव्यैः ॥५॥
 नू मित्रो वरुणो अर्यमा नस्मने तोकाय वरिवो दधन्तु ।
 सुगा नो विश्वा सुपर्णानि सन्तु युयं पात स्वस्तिभिः सदा नः ॥६॥

vibhrājamāna

ushāsām upāsthād rebhafr úd ety anumadyāmānaḥ | eshā
 me devāḥ savitā cachanda yāḥ samānām nā pramināti
 dhāma ॥ 3 ॥ divo rukmā urucākshā úd eti dūrēarthas tarā-
 nir bhrājamānaḥ | nūnām jānāḥ sūryeṇa prāsūtā āyann ār-
 thāni kṛiṇāvann épāṇai ॥ 4 ॥ yātrā cakrūr amṛitā gātūm
 asmai syenó ná díyann ánv eti páthah | prāti vām sūra
 údite vidhema námobhir mitrávaruṇotá havyāḥ ॥ 5 ॥ nū
 mitró váruṇo aryamā — ॥ 6 ॥ ५ ॥

(१५) कृणवृज्योति सूक्तम्

(१-५) पञ्चमस्तस्य सूक्तस्य वैष्णवमिर्वसिष्ठ ऋषिः । मित्रावरुणो देवताः । विदुर् ऋक् ।

१९ दिवि क्षयन्तु रजसः पृथिव्यां प्र वां घृतस्य निर्णिजो ददीरन् ।
 हव्यं नो मित्रो अर्यमा सुजातो राजा सुक्षत्रो वरुणो जुपन्त ॥१॥
 आ राजाना मह ऋतस्य गोपा सिन्धुपती क्षत्रिया यातमूर्वाक् ।
 इज्यो नो मित्रावरुणोत वृष्टिमव दिव इन्वते जीरदानू ॥२॥
 मित्रस्तन्नो वरुणो देवो अर्यः प्र साधिष्ठभिः पृथिभिर्नयन्तु ।
 ब्रव्यथा न आदरिः सुदास इषा मदेम सह देवगोपाः ॥३॥

64.

Divi ksháyantā rájasah prithivyām prá vām ghṛitasya
 nirñjo dadíran | havyām no mitró aryamā sújāto rájá su-
 kshatró váruṇo jushanta ॥ 1 ॥ ā rájānā maha ṛitasya gopā
 síndhupati kshatriyā yātam arvāk | ślām no mitrávaruṇotá
 vṛishṭim áva dívá invatam jiradānū ॥ 2 ॥ mitrás tán no vá-
 ruṇo devó aryāḥ prá sádbhisṭhebbhiḥ pathsbhir nayantu |
 brávad yéthā na ád arṣi sudāsa ishā madema sahā devá-
 gopāḥ ॥ 3 ॥

Delighted by the praises, the radiant sun ascends from the lap of the dawns. The divine sun is the source of my joy who breaks not the universal statute. 3

He, the bright and glorious, profound with lustre, rises from the firmament, traversing long distances with shining radiance. Verily, all beings inspirited by the sun wake up and execute their assigned duties. 4

He travels along the path which the immortals have carved. He flies through the region like a hawk. We worship you with praises and oblations, O the cosmic light and bliss, when the sun has risen. 5

May the sun, the ocean, and the lord of cosmic order grant affluence to us and to our posterity : may all paths be easy of access unto us and may you all ever cherish us with blessings. 6

64

Ruling over the waters that are in heaven and earth, and impelled by you, the clouds assume the form of rain. May the auspiciously-manifested lord of light, the royal lord of cosmic order, the powerful lord of ocean accept our homage. 1

O sovereigns, mighty preservers of cosmic vapours, powerful lords of rivers, come to our presence. O munificent lords of light and warmth, may you send down to us from the firmament, sustenance and rain. 2

May the lord of cosmic light, warmth and the divine cosmic order, conduct us by the most practicable paths. As determined by the lord of cosmic order in relation to the liberal donor of oblations, may we, enjoying the protection of Nature's bounties, rejoice in abundance, together with posterity. 3

यो वां गतं मनसा तक्षितमूर्ध्वा धीतिं कृण्वद्धारयन् ।
 उक्षेयीं मित्रावरुणा घृतेन ता राजाना सुक्षितोस्तर्पयाम् ॥४॥
 एष स्तोमो वरुण मिघ्र तुभ्यं सोमः शुक्रो न व्यावेद्यामि ।
 अविष्टं धियो जिगृतं पुरन्धीर्युयं पात स्वस्तिभिः सदा नः ॥५॥

yō vāṃ gārtam mānasā tākshad etām ūrdhvām
 dbhītm kṛiṇāvad dhārāyae ca | ukshéthām mitrāvaruṇā ghrī-
 téna tā rājānā sukshtīs tarpayethām || 4 || eshā stōmo va-
 ruṇa mitra tūbhyam sōmaḥ śukro nā vāyāve 'yāmi | avi-
 shtām dhiyo jigṛitām pūramdbīr yūyām pāta || 5 || ॥

(१५) पञ्चपद्यानि सप्तमः

(१-५) पञ्चपद्यान्य सप्तम्य ियातकविभिर्मित्र क्रयिः । मित्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

॥ ३७ ॥

प्रति वां सूर उदिते सुक्तेर्मित्रं हुवे वरुणं पृतदक्षम् ।
 ययोरसुर्यमक्षितं ज्येष्ठं विश्वस्य यामन्नाचितो जिगलु ॥१॥
 ता हि देवानामसुरा तावर्षा ना नः क्षितीः करतमूर्जयन्तीः ।
 अयामं मित्रावरुणा वयं वां व्यावा च यत्र पीपयन्नहा च ॥२॥
 ता भूरिपाशावन्तस्य मेतु दुरत्येतु रिपवे मर्त्याय ।
 ऋतस्य मित्रावरुणा पृथा वामपो न नावा दूरिता तरेम ॥३॥

65.

Prāti vāṃ sūra údite sūktafr mitrām huve vāruṇam pū-
 tādaksham | yāyor asuryām ākshitam jyēsthām vīśvasya
 yāmann ācītā jigatnū || 1 || tā hī devānām āsurā tāv aryā
 tā naḥ kshitīḥ karatam ūrjāyantiḥ | aśyāma mitrāvaruṇā
 vayām vām dyāvā ca yātra pīpāyann āhā ca || 2 || tā bhū-
 ripāśāv ārītasya sētū duratyētū ripāve mārtyāya | rītāsya
 mitrāvaruṇā pathā vām apó nā nāvā duritā tarema || 3 || ॥

O lords of cosmic light and bliss, bedew him with water who glorifies your form in his mind, offering loud praise and confirming it by action. O sovereign powers, under you, may the people be fully satisfied. 4

O cosmic lord of bliss and light, this praise, pure as the devotional love, has been offered to you, and also to you, O lord of cosmic order. May you strengthen our creative intellect and awaken our all round faculties. May you all ever cherish us with blessings. 3

65

When the sun rises, with sacred hymns I invoke you, the lords of cosmic light and plasma, endowed with pure vigour. Your everlasting and superior might is triumphant in the crowded conflict over adversities. 1

They, verily, are mighty among Nature's bounties : they are rulers. They make our lands exceedingly fertile. May we, day and night, obtain your favour, O the lord of light and plasma, whether on earth or in heaven. 2

You are holders of many fetters and barriers against the irreligious and the wicked mortal would find difficult to escape them. O the lord of light and plasma, may your path of eternal truth, bear us over troubles as a boat over waters. 3

आ नो मित्रावरुणा हव्यजुष्टि घृतेर्गव्यनिमुक्षतमिच्छाभिः ।
 प्रति वामित्र वरमा जनीय पृणीतमुद्रो दिव्यस्य चारोः ॥४॥
 एष स्तोमो वरुण मित्र तुभ्ये स्तोमः शुक्रो न वायवेऽयामि ।
 अविष्ट धियो जिगृतं पुग्न्वीर्यं पात स्वस्तिभिः सदा नः ॥५॥

no mitrāvaruṇā havyájushtim^१ gbrītaír gavyūtim ukshatam
 lābhiḥ | prāti vām átra váram á jánāya prīnitām udnó div-
 yása cároh ॥ 4 ॥ eshá stómo varuṇa mitra — ॥ 5 ॥ १ ॥

(१५) पदपठितम् सूक्तम्

(१-१०) एकोनविंशत्युपस्थास्य सूक्तस्य मित्रावरुणमित्र क्रयः । (१-१०) १-१०) प्रथमादिपञ्चम्य
 सप्तदश्यादिपञ्चम्य च मित्रावरुणोः (५-०३) चतुर्थादिदश्यामादिपञ्चम्यः । (५-०३) चतुर्थादि-
 दशम्य च सप्तो देवताः । (१-०३, १-३-१०) प्रथमादिदश्याः सप्तदश्यादिपञ्चम्य च
 गायत्री, (१०-१५) दशम्यादिपञ्चम्य प्रगायः । (विष्णोः वृहती, सप्तम्या
 स्तोत्रवृत्तिः), (१५) सोहम्याश्च त्रय इत्येकं उपनिषत् ॥

४८० प्र मित्रयोर्वरुणयोः स्तोमो न एतु शुष्यः । नमन्वान्तुविज्ञानयोः ॥१॥
 या धारयन्त देवाः सुदक्षा क्षीपिनरा । असुर्योऽसु प्रमहसा ॥२॥
 ता नः स्तिपा तन्नुपा वरेण जरित्णाम । मित्र साधयन्त धियोः ॥३॥
 यद्य सूर उदितेऽनां गा मित्रो अर्यमा । सुवाति सविता भगः ॥४॥
 सुप्रावीरस्तु स क्षयः प्र तु यामन्तुदानवः । ये नो अंहोऽतिप्रिप्रति ॥५॥

66.

Prá mitráyor várūṇayo stómo na etu gūshyāḥ | ná-
 masvān tuvijātāyoh ॥ 1 ॥ yā dhārāyanta devāḥ sudákṣhā
 dākṣhapitarā | asuryāya prāmahasā ॥ 2 ॥ tā na stipā ta-
 nūpā várūṇa jaritrñām | mitra sādhyatam dhiyah ॥ 3 ॥ yād
 adyā sūra ūditē 'nāgā mitró aryamā | suvāti savitā bhāgaḥ
 ॥ 4 ॥ supravīr astu sá kṣhāyah prá r yāman sudānavah |
 yé no āṅho 'tipīprati ॥ 5 ॥ ० ॥

O the lord of light and plasma, come to our offered oblation and sprinkle our pastures with water and with viands. May you both here pour down your choicest celestial water upon our noble citizens. 4

O lords of cosmic plasma and light, this praise, pure as the devotional love, has been offered to you, and also, to you, O lord of cosmic order. May you strengthen our creative intellect and awaken our all-round faculties. May you all ever cherish us with blessings. 5

66

May this our propitiatory praise, accompanied by profused salutations, proceed to you, O lords of light and bliss, manifested in pairs again and again. 1

You whom the divine powers uphold for their invigoration, who are wise and excellently great and source of strength. 2

O lords of light and bliss, protectors of our dwellings, protectors of our persons, may you fulfil our intellectual aspirations. 3

May the lord of light, the destroyer of sins, and the lord of cosmic order and the gracious lord of creation bestow upon us, today at sun-rise what we pray for. 4

May our homes be well protected. May you, O liberal ones, on your way, bear us safe over distress and sins. 5

उत स्वराजो अदितिरदब्धस्य व्रतस्य ये । महो राजान ईशते ॥६॥
 प्रति वां सूर उदिते मित्रं गृणीषे वरुणम् । अर्यमणं रिशार्दसम् ॥७॥
 राया हिरण्यया मतिरयमवृकाय शर्वसे । इयं विप्रा मेघसानये ॥८॥
 ते स्याम देव वरुण ते मित्र सूरिभिः सह । इषं स्वध्व धीमहि ॥९॥
 बृहवः सूरचक्षसाजमिजिद्धा ऋतावृधः ।
 त्रीणि ये येमुर्विदधानि धीतिभिर्विश्वानि परिभूतिभिः ॥१०॥

utá svarájo áditir ádabdhasya vratásya yé | mahó rá-
 jāna īṣate ॥ 6 ॥ prāti vāṃ sūra údite mitráṃ grīṇiṣhe váru-
 ṇam | aṛyamāṇaṃ riśā́dasam ॥ 7 ॥ rāyá hiraṇyayá matír
 iyám avṛikáya śávase | iyám víprā medhásātaye ॥ 8 ॥ té
 syāma deva varuṇa té mitra sūribhiḥ sahá | īṣam svāṣ ca
 dhīmahi ॥ 9 ॥ bahávaḥ sūracakshaso ṅnijiḥvá ṛitāvṛidhaḥ
 trīṇi yé yemúr vidáthāni dhitibhir viśvāni páribhūtibhiḥ
 ॥ 10 ॥ १ ॥

वि ये वृधुः शरदं मासमादहर्यज्ञमकुं चाहचम् ।
 अनाप्यं वरुणो मित्रो अर्यमा धृत्रे राजान आशत ॥११॥
 तदो अय मनामहे सुक्तेः सूर उदिते ।
 यदोहन्ते वरुणो मित्रो अर्यमा युयमृतस्य रय्यः ॥१२॥
 ऋतावानं ऋतजाता ऋतावृधो घोरासो अनृतहिषः ।
 तेषां वः सुक्ते सुच्छुर्दिष्टमे नरः स्याम ये च सूरयः ॥१३॥
 उदु त्यहर्शते वपुर्दिव एति प्रतिह्वरे ।
 यदीमाशुर्वहन्ति देव पतङ्गा विश्वस्मे चक्षसे अरम् ॥१४॥

ví yé dadbhūṣ śarádama māsama ád áhar yajñām aktūp
 cād ṛicam | anāpyāṃ varuṇo mitró aṛyamá kshatrám rájāna
 āṣata ॥ 11 ॥ tád vo adyá manāmabe sūktaīḥ sūra údite |
 yád óhate varuṇo mitró aṛyamá yūyám ṛitásya rathyaḥ
 ॥ 12 ॥ ṛitāvāna ṛitájātā ṛitāvṛidho ghoráso anṛitadvīṣhaḥ |
 téśhāṃ vaḥ sumné suchardīśhāme naraḥ syāma yé ca sū-
 ráyaḥ ॥ 13 ॥ úd u tyád darsatām vāpur divá eti prati-
 hvaré | yád īm āśúr váhati devá étaṣo viśvasmai cākshase
 áram ॥ 14 ॥

And further, those who are self-sovereign and along with mother infinity rule over the vast domain, and whose statute is inviolate. 6

I glorify you, O lords of light, warmth and cosmic order, the destroyers of dark forces, at the time when the sun has risen. 7

May this praise be effective for unimpaired strength and for granting wealth or golden treasure. May it be good for the sages and for the fulfilment of the purpose of worship. 8

May we be dear to you, O divine virtuous lord; may we, along with pious worshippers, be dear to you, O lord of light; may we obtain nourishment and happiness. 9

Many are such divine powers who are radiant as the sun, who have fire-like flames and are augmenters of worship and those who direct the three universal sacrificial ceremonies with overwhelming strength. 10

They establish the year, and then the month and the day, the sacred worship, the night, and the holy verse. They, the lords of bliss, light and cosmic order, enjoy unrivalled might. 11

Therefore, today at sunrise, we solicit you with hymns for wealth which you carry, O the lords of bliss, light and cosmic eternal laws. 12

May we, as well as those men who are the learned seekers, be in the enjoyment of the highest felicity, confirmed by you. You, true to eternal order, have been manifested through eternal order, and are the augments of eternal order and extremely averse to untruth. 13

That beautiful orb of the sun rises on the near skirts of the sky, as the swift, celestial, white-coloured steed bears it along, to be seen by all and sundry. 14

शीर्ष्णः शीर्ष्णो जगत्स्तस्युपस्पतिं समया विश्वमारजः ।

सप्त स्वसारः सुविताय सूर्यं वहन्ति हरितो रथे ॥१५॥

॥११॥ तद्यत्तुर्वहन्ति शुक्रमुच्चरन्त । पश्येन शरदः शतं जीवेन शरदः शतम् ॥१६॥
काव्येभिरद्वाभ्या यातं वरुण द्युमत । मित्रश्च सोमपीतये ॥१७॥
दिवो धामभिरवर्ण मित्रश्च यातमद्बुधः । पिबन्तं सोममानुजी ॥१८॥
आ यातं मिश्रवरुणा जुषाणावाहुतिं नरा । पाते सोममृतावृधा ॥१९॥

śīrṣṇāḥ-śīrṣṇo jāgatas tasthūśhas pātiṃ sa-
māyā vīśvam ā rājāḥ | sapta svāsāraḥ suvitāya sūryaṃ vā-
hanti harito rāthe || 15 || 10 ||

tāc cākshur devāhitam ſukrām uccārat | pāśyema śarā-
daḥ śatām jīveṃś śarādaḥ śatām || 16 || kāvyebhir adābhyā
yātam varuṇa dymāt | mitrāś ca sōmapītaye || 17 || divo
dhāmabhir varuṇa mitrāś cā yātam adrūhā | pibātām sō-
mam ātūjī || 18 || ā yātam mitrāvaruṇā juṣhāṇāv āhutīm
narā | pātām sōmam rītāvṛidhā || 19 || 11 ||

(६७) सप्तपदितमं सूक्तम्

(१-६) दशार्चन्यास्य मूलस्य मेधावपिर्लिख्य ज्ञातिः । अधिनो देवते । मित्रं उच्यते ।

॥१२॥ प्रति वां रथं नृपती जुरथ्यै हविष्मन्ता मनसा यज्ञियेन ।
यो वां द्रुतो न धिप्प्यावर्जीगुरच्छा मनुने पितरा विवक्मि ॥१॥
अशौच्यभिः समिधानो अस्मे उपो अदभ्रन्तर्मसश्चिदन्ताः ।
अचेति केतुरुपसः पुरस्ताच्छ्रिये दिवो दुहितुर्जयमानः ॥२॥

Prāti vām rātham nṛipatī jarādhyai havishmatā mānasā
yajūfyena | yō vām drūto nā dhiṣṇyāv ājigar āchā sūmūr
nā pitārā vivakmi || 1 || āśocy agnīḥ samidhānō asme ūpo
adriṣṭan tāmasaś cid āntāḥ | āceti ketūr ushāsaḥ purāstāc
chriyé divo duhitūr jāyamānaḥ || 2 ||

For the good of all, the seven sister-bays convey the sun,
the lord of everyone, moving or stationary, traversing the
whole world in his chariot. 15

That God-ordained bright eye of the universe rises: may
we behold it for a full hundred autumns and may we live
a hundred autumns. 16

May the unconquerable, resplendent lord of light and
bliss, cherished by our praises, come to enjoy our loving
devotion. 17

Gentle lords of light and bliss, destroyers of foes, come
from celestial dwelling, and drink the elixir of loving
devotion. 18

O lords of light and bliss, leader of ceremonies, the augme-
nter of eternal order, may you come propitiated by our
homage and drink the elixir of sweet devotion. 19

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O lord of men, I approach to adore your cosmic chariot
with dedicated mind and oblations of good intentions. I
address this praise to be an envoy, to arouse your favour
just as a son addresses his parents. 1

Kindled by us, the fire-divine blazes; the extremities of the
darkness are seen nigh at hand; in the east is perceived the
glory of the rising sun, and the banner of the dawn, the
daughter of heaven. 2

अभि वां नूनमश्विना सुहोता स्तोमैः सिशक्ति नासत्या विवृक्कान् ।
 पूर्वाभिर्याति पथ्याभिरवाक्स्त्वविदा वसुमन्तु रथेन ॥३॥
 अवावां नूनमश्विना युवाकुर्वे यद्वा सुते माध्वी वसुयुः ।
 आ वां वहन्तु स्वविरासो अश्वाः पिवाथो अस्मे सुपुता मधूनि ॥४॥
 प्राचीमु देवाश्विना धियु मेऽमृष्टां सृतेय कृतं वसुयुम् ।
 विश्वा अविष्टं वाजु आ पुरन्धीस्ता नः शक्ते शचीपती शचीभिः ॥५॥
 अविष्टं धीप्वश्विना न आसु प्रजावदेतो अहयं नो अस्तु ।
 आ वां तोके तनये तृतुजानाः सुरजासो देववीति गमेम ॥६॥

abhi vām nūnam aśvinā
 sūhotā stōmaiḥ sishakti nāsatyā vivakvān | pūrvābhir yā-
 tam pathyābhir arvāk svarvīdāvāsumantā rāthena || 3 || avā-
 vām nūnam aśvinā yuvākur huvé yād vām sūtē mādhvī
 vasūyūḥ | ā vām vahantu svāvirāso āsvāḥ pīvātho asmé
 sūshutā mādhūni || 4 || prācīm u devāśvinā dhiyam mé 'mṛi-
 dhrām sūtaiye kṛitam vasūyūm | viśvā avisṣṭam vāja ā pū-
 ramdhīs tā naḥ śaktam śacīpati śacībhiḥ || 5 || ॥ ॥

avisṣṭam dhishv aśvinā na āsū prajāvad réto áhrayam
 no astu | ā vām toké tñaye tūtujānāḥ surātnāso devāvitim
 gamema || 6 ||

एष स्य वां पूर्वगत्येव सख्ये निधिर्हितो माध्वी रातो अस्मे ।
 अहेळता मनसा यातमर्वागश्नन्तो हव्यं मानुषीषु विक्षु ॥७॥
 एकस्मिन्योगे भुरणा समाने परि वां सप्त स्रवतो स्थो गात् ।
 न वायन्ति सुभ्वो देवयुक्ता ये वां ध्रुषु तरणयो वहन्ति ॥८॥

eshā syā vām pūrvagātveva sākhye nidhrī
 hitō mādhvī rātō asmé | āheḷatā mānasā yātam arvāg aś-
 nāntā havyām mānushishu vikshū || 7 || ékasmin yōge bhu-
 raṇā samānē pari vām sapta sṛavāto rātho gāt | nā vāyanti
 subhvo devāyuktā yé vām dhūrshū taranayo vāhanti || 8 ||

O ever-true pair divines, the sincere invoker is singing your praises and the chanter glorifying you with hymns. May you come by the paths that you are wont to travel; come on the chariot which shines with the celestial light and is laden with rich treasure. 3

O pair divines, lovers of sweetness, desirous of wealth, I with full reliance invoke you when the devotional prayers have been expressed forth. May your stout horses bring you hither, and drink the sweet juice of love poured out by us. 4

O divine pair, render my sincere and undisturbed adoration, offered for the acquisition of riches, efficacious; may you preserve my all-round faculties in the time of life struggles. O protectors of pious acts, bestow upon us wealth for our sincerity. 5

Protect us, O divine powers, in our intellectual pursuits; may our procreative power fail not. Possessing sons and grandsons through your favours, and distributing desired riches as well as enjoying ample wealth, may we be blessed with a life, dedicated to the service of God. 6

This treasure given by us has been placed, O lovers of sweetness, before you, like (an envoy) who has come to the presence (of a prince) for (acquiring his) friendship: come to our presence with benevolent thoughts, accepting devotional expressions of regard in the society of men. 7

Nourishers of all, the chariot of you two, devoted to a common purpose, traverses the seven flowing (streams): the excellent horses harnessed by Nature's bounties, who carry you with speed in the car, are never exhausted. 8

असञ्चता मुचवद्भ्यो हि भुतं ये राया मघदेयं जुनन्ति ।
 प्र ये वन्धुं सुनुताभिस्तिरन्ते गव्या पृथन्तो अश्व्या मघानि ॥९॥
 न मे हवमा शृणुतं युवाना यासिष्टं वर्तिरश्विनाविरावत् ।
 धत्ते रत्नानि जरतं च सूरिन्यृपं पात स्वस्तिभिः सदा नः ॥१०॥

asaṣṭatā maghāvadbhyo hi bhutāṃ ye rayā maghadēyaṃ
 junānti | prā ye bāndhum sūnritābhis tirānte gavyā pri-
 cānto āśvyā maghāni || 9 || nū me hāvam ā śṛiṇutam yu-
 vānā yasishṭam vartir aśvināv irāvat | dhattam rātnani jā-
 ratam ca sūrin yūyam pāta — || 10 || १॥

(१८) मह्यदितमं मूलम्

(१-९) उपर्यन्त्यास्य मूलस्य मीमांसकनिर्मितः ऋषिः । मघिनी इत्यने । (१-९) उपर्यादितमस्य
 बिषादः (८-९) मह्यदितमस्योऽयं विष्णुः उच्यते ॥

॥१०॥ आ जुम्ना यानमश्विना स्वश्वा गिरो दस्त्रा जुजुषाणा युवाकोः ।
 हव्यानि च प्रतिभृता कीतं नः ॥९॥
 प्र वामन्धांसि मद्यान्यस्तुररं गन्तं हविषा कीतये मे ।
 तिरो अर्यो हव्नानि श्रुतं नः ॥१०॥
 प्र वां रथे मनोजवा हवर्नि तिरो रजात्यश्वान् शततिः ।
 अस्मभ्यं सूर्यावसू इयानः ॥११॥
 अयं ह यद्वा देवया उ अद्रिरूर्ध्वो विवक्ति सोमसुयवभ्याम् ।
 आ वल्गू विप्रो ववृतीत हव्यैः ॥१२॥
 चित्रं ह यद्वा भोजनं न्वस्ति न्यवये दादधन्तं युवोतम् ।
 यो वामोमानं दधते प्रियः सन् ॥१३॥

65.

Ā śubhrā yatam aśvinā svāśvā giro dasrā jujushānā
 yuvākoḥ | havyāni ca pratibhṛita kītaṃ naḥ || 1 || prā vām
 āndhānsi madyāny asthur āram gantam havisho vitāye me |
 tirō aryō hāvanāni śrutam naḥ || 2 || prā vām rātho māno-
 javā iyarti tirō rājānsy aśvinā śatōtiḥ | asmābhyam sūryā-
 vasū iyānāḥ || 3 || ayam ha yad vām devayā u ādrir ūrdhvo
 vīvakti somasūd yuvābhyām | ā valgū vipro vavṛīta hav-
 yaḥ || 4 || eitrām ha yad vām bhōjanam nv āsti ny ātraye
 mālīshvantam yuyotam | yō vām omānam dadhate priyāḥ
 sām || 5 || १॥

Be propitious to those who are affluent in spiritual thoughts, who invest wealth for the sake of wealth : they who encourage a kinsman with kind commendations, generously distributing wealth of horses (to fellow beings). 9

Ever-youthful twin-divines, hear today my invocation : come O twins, to the dwelling where spirituality is invoked : grant wealth (to the devotee) : elevate the learned seeker : and may you all ever cherish us with blessings. 10

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O radiant pair of twin-divine powers, full of vital energies, destroyers of distress, come hither, propitiated by the praises of your adorer, and accept the devotee's sincere offerings. 1

The exhilarating sacred offerings have been prepared for you ; come quickly to accept them. Please pay no heed to the invocations of our opponents ; please do listen to us however. 2

Your chariot, O twin-divines, laden with a hundred blessings, in which you ride with the maiden dawn, is speeding to us across the regions, swift as thought. 3

When the chanter, seeking to propitiate you two divines, raises his voice and sings loudly expressing his devotion for you, like a herbal juice crushed between the stones. O charming ones, the pious worshipper brings you back towards himself, by his oblations. 4

Verily, the spiritual nourishment you provide is wonderful. You liberate the triply-bonded sage ; who has been dear to you, and who craves for your protection, whenever entrapped in the dark caves of ignorance. 5

॥६॥

उत त्यद्वी जुरते अश्विना भुच्यवानाय प्रतीत्य हविर्दे ।
 अधि यद्वपे इतर्जति धृत्यः ॥६॥
 उत त्वं भुज्युर्मश्विना सग्वो मध्ये जहुर्दुरेवासः समुद्रे ।
 निरी पर्यदरावा वो युवाकुः ॥७॥
 वृकाय चिजसमानाय शक्तमुत श्रुतं शयवे हुयमाना ।
 यावुष्यामपिन्वतमुपो न स्तुयं चिच्छत्तर्वश्विना शचीभिः ॥८॥
 एष स कारुजरेते सूक्तेरग्रे वुषान उषसां सुमन्मा ।
 इषा तं वेधदुष्या पयोभिर्वयं पात स्वस्तिभिः सदा नः ॥९॥

utā tyād vām juratē aśvinā bhūc cyāvānāya pratītyam
 havirdē | ādhi yād vārpa itāṛti dhatthāḥ || 6 || utā tyām
 bhujiyūm aśvinā sākhāyo mādhye jahur dūrēvāsaḥ sam-
 udre | nīr im parshad ārāvā yō yuvākuḥ || 7 || vṛikāya cij jā-
 samānāya śaktam utā śrutam śayāve hūyāmānā | yāv agh-
 nyām āpinvatam apō nā staryām cic ebakty aśvinā śacī-
 bhiḥ || 8 || eśhā syā kārūr jarate sūktair āgre budhānā ushā-
 sam sumānmā | ishā tāṃ vardhad aghnyā pāyobhir yūyām
 pāta -- || 9 || 16 ||

(१९) एकोनसप्ततितमं सूक्तम्

(१-८) अष्टवैश्वानर्य सूक्तस्य विधातृनिर्दिष्टः ऋषिः ॥ अश्विनौ देवते । प्रिष्टुप् छन्दः ॥

॥१९॥

आ वां रथो रोदसी वद्वधानो हिरण्ययो वृषभिर्योत्वर्षैः ।
 घृतवर्तनिः पविर्भी रुचान् इषां वोळ्हा नृपतिर्वाजिनीवान् ॥१॥
 स पप्रथानो अग्नि पद्म भूमां त्रिवन्धुरो मनसा यातु युक्तः ।
 विशो येन गच्छथो देवयन्तीः कुत्रा चियामेमश्विना दधाना ॥२॥

69.

Ā vām rātho rōdasi badhadhānō hiranyāyo vṛishabhir
 yātv āśvaih | ghrīāvartaniḥ pavirbhī rucānā ishām volhā
 nṛipātir vājīnīvān || 1 || sā paprathānō abhī pāñca bhūnā
 trivandhurō mānasā yātu yuktāḥ | viśo yēan gāchathe de-
 vayāntiḥ kūtṛā cid yāmam aśvinā dādhanā || 2 ||

Such has ever been your benevolence, O twin-divines, that any old famished person, who along with sincere prayers, lives to your dictates gets in requital, by your blessings, a young body hardly subject to decay. 6

When faithless friends desert the leader or saviour, who is devoted to both of you and rely upon you, in the midst of the ocean of disress, you bring him back to shore. 7

You have been granting help even to the wicked, when he is exhausted, and have been listening to the lazy, when invoked. Both of you make the barren cow pour forth milk like water, and you endow her with strength, O twin-divines, by your cares and efforts. 8

Your devoted poet, waking at dawn with sweet thoughts, chants poems of praises. Let the cow nourish him with food of her milk. May you along with other divine powers ever cherish us with blessings. 9

69

May your golden cosmic chariot of creation, drawn by vigorous powers, overwhelming the heaven and earth with illumination, and following the track of the cosmic waters, come to us with glowing fellicies, and laden with nourishing food. Surely it is the protector of men and the conveyer of food. 1

This cosmic chariot (of the sun) extends along five regions. It is furnished with three benches, and harnessed with automation. May it come hither. O twin-divines, directing your course, proceed, wherever you go and whithersoever you go, to bless devout mortals. 2

स्वश्वा यशसा यातमर्वाग्दत्ता निधिं मवुमन्तं पिबाथः ।
 वि वां रथो वध्वाद् यादमानोऽन्तान्दिवो वाषते वर्तुनिभ्याम् ॥३॥
 युवोः श्रियं परि योषां वृणीत सरो दुहिता परितक्म्यायाम् ।
 यद्वयन्तमवेषुः शचीभिः परि घ्नंसमोमना वां वयो गात् ॥४॥
 यो ह स वा रथिरा वरत उखा रथो युजानः परियाति वर्तिः ।
 तेन नः शं योरुषसो व्युष्टौ न्यश्विना वहत युज्ञे अस्मिन् ॥५॥

svāṣvā

yaśásā yātam arvāg dāsā nidhīm mādhumantam pibāthah |
 ví vām rātho vadhvā yādamāno 'ntān divó bādhate varta-
 nisbhyām || 3 || yuvoh śriyam pári yóshāvṛṇīta sūro duhitā
 páritakmyāyām | yád devayāntam ávathah śácibhiḥ pári
 ghrañśám omānā vām váyo gāt || 4 || yó ha syá vām ra-
 thirā vásta usá rātho yujānāḥ pariyāti vartīḥ | téna naḥ
 śám yór ushásō vyūṣṭau ny āṣvinā vahatam yajñē asmīn
 || 5 ||

नरा नोरेव विद्युतं तृषाणास्माकमय सवनोप यातम् ।
 पुत्रा हि वा मृतिभिर्हवन्ते मा वामन्ये नि यमन्देवयन्तः ॥६॥
 युवं भुज्युमवविद्धं समुद्र उदूहयुरणो अस्त्रिधानेः ।
 पुत्रिभिर्भ्रमेरेव्ययिभिर्दसनाभिरश्विना पारयन्ता ॥७॥
 नू मे हवमा शृणुत युवाना यासिष्टं वर्तिरेश्विनाविरावत् ।
 घत्ते रजानि जरतं च सूरिन्युयं पात स्वस्तिमिः सदा नः ॥८॥

nārā gaureva vidyutam trishāṇāsmākam adyā sāva-
 nōpa yātam | purutrā hī vām matfbbhir hāvante mā vām
 anyē nī yaman devayāntah || 6 || yuvām bhujyām āvavid-
 dham samudrā úd ūbathur āṇaso āsridhānaiḥ | patatfbbhir
 āṣramaīr avyathfbbhir dañśānābhir āṣvinā pārāyantā || 7 || nū
 me hāvam ā śṛiṇutam yuvānā — || 8 || 16 ||

O twin-divines, destroyers of distress, may you come here full of vital energies and with your celebrated chariot, and cherish our prayers, full of sweet melodies. May your chariot, conveying you, and your associates, travel to the farthest end of the sky with its two whirlings (wheels). 3

The daughter of the sun, the dawn, makes choice of your splendour at the approach of night. You defend the devout worshipper by your cures and efforts, when the sacred warm offerings proceed to you to secure your protection. 4

O chariot-borne, clothed in radiance, may you come to our dwellings in the yoked chariot. O twin-divines, while the dawn is breaking, please come to participate in our sacrifice for our well-being and purification. 5

O leaders of rites, may you hasten today to our sacrifice, like thirsty cattle, as if longing for the radiant elixir. The pious men propitiate you with devotional intellect in all places. Let not other devout worshippers detain you. 6

You always rescue the saviour sage, abandoned in the midst of ocean and bear him to shore by your undaunted, undecaying, unwearied and unharnessed vital energies. 7

O ever-youthful twin-divines, may you hear today my invocation; may you, O twin-divines, come to the dwelling where the oblation is prepared. May you grant wealth to the offerer, and elevate the learned seeker (to a high stature) and may you all ever cherish us with blessings. 8

(७०) सप्ततितमं सूत्रम्

(१-७) सप्तमस्यास्य सूत्रस्य बीजाक्षरानिर्दिष्टाः कविः । प्रथितो देवते । प्रष्टुं पन्त्रः ॥

॥१॥

आ विश्ववाग्धिना गतं नः प्र तत्स्थानमवाचि वां पृथिव्याम् ।
 अश्वो न वाजी शुनपृष्ठो अस्यादा यत्सेदथुर्वृक्से न योनिम् ॥१॥
 सिपक्ति सा वां सुमतिश्चनिष्ठातापि घर्मा मनुषां दुरोणे ।
 यो वां समद्रान्त्सरितः पिपुल्येतग्वा चिन्न सुयुजा युजानः ॥२॥

70.

Ā viśvavārāṣvinā gatam naḥ prā tāt sthānam avāci
 vām prithivyām | āsvo nā vājī śunāpriṣṭho asthād ā yāt
 sedāthur dhruvāse nā yōnim || 1 || śīśhakti śā vām sumatīś
 cāniśṭhātāpi gharmō mānuṣho duronē | yō vām samudrān
 sarītaḥ pīparty étagvā cin nā suyūjā yujānāḥ || 2 ||

यानि स्थानान्यश्विना दधाथे दिवो यक्षीष्योपधीषु विशु ।
 नि पर्वतस्य मूर्धनि सद्गन्तेषु जनाय दाशुषे वहन्ता ॥३॥
 चनिष्टं देवा ओपधीष्वप्सु यद्योग्या अश्वैथे ऋषीणाम् ।
 पुरुषि रत्ना दधन्तो न्युक्से अनु पूर्वाणि चर्ययथुर्गुमानि ॥४॥
 शुश्रुवांसां चिदश्विना पुरुष्यभि ब्रह्माणि चक्षथे ऋषीणाम् ।
 प्रति प्र यातं वरमा जनायास्ते वामस्तु सुमतिश्चनिष्ठा ॥५॥

yāni

sthānāny aṣvinā dadhāthe divo yahvīśhv ōśhadbīshu vi-
 kshū | nī pārvatasya mūrdhāni sādantēshaṃ jānāya dāśūshe
 vābantā || 3 || cāniṣṭām devā ōśhadbīshv apsū yād yogyā
 aśnāvaithe rīṣinām | purūṇi rātnā dādḥatau ny āsmé ānu
 pūrvāni cakhyathur yugāni || 4 || śuśruvānsā cid aṣvina pu-
 rūṇy abhī brāhmāni cakṣāthe rīṣinām | prāti prā yātam
 vāram ā jānayaśmé vām astu sumatīś cāniṣṭhā || 5 ||

O all-adored twin-divines, come to our place of worship on this earth where a seat has been reserved for you, as if exclusively a possession of yours. A swift, broad-backed horse awaits you (for your journey), on which you could be seated as firmly as in a dwelling. 1

This most delightful euology awaits you ; the sacred offering has been heated in the cauldron which, after having reached you, would in its turn pour down its contents in the form of rain and fill up the oceans and rivers. May both of you participate in this rite as if were two well-matched shining horses yoked to a chariot. 2

O twin-divines, to whatever places you may descend from heaven, whether amidst the tall tress, or amongst men, or sitting on the summit of the mountain, may you be the bearers of food to the pious donor of oblation. 3

O divine twin-powers, please delight yourself in plants and waters, whenever the seers offer you and you find they suit you. May you enrich us with treasures in abundance, and favour us, as you have been favouring all couples from eternity. 4

O twin-divines, listen to the prayers of the sages, and look favourably thereon. Please come to the worship of this devotee and let him enjoy your most delightful favour. 5

यो वीं यज्ञो नासत्या हविष्मान्कृतब्रह्मा समर्थोऽ भवति ।
 उप प्र यातं वरमा वसिष्ठमिमा ब्रह्माप्यव्यन्ते युवभ्याम् ॥६॥
 इयं मनीषा इयमश्विना गीरिमां मुवृक्ति वृषणा जुषधाम् ।
 इमा ब्रह्माणि युवयुव्यग्मन्युयं पात स्वन्तिभिः मदा नः ॥७॥

१०

vām yajñó nāsatyā havishmān kṛitābrahmā samaryò bhā-
 vāti | ūpa prā yātaṁ vāram ā vāsishṭham imā brāhmāṇy
 rīcyante yuvābhyām || 6 || iyām manishā iyām aśvinā gīr
 imām suvṛiktīm vṛishanā juṣhethām | imā brāhmāṇi yuva-
 yāṇy agman yūyām pāta — || 7 || 17 ||

। ७१) एकमस्तितमं पृक्तम्

(१-५) पदुपम्यान्व मृतान्य मित्रावरुणमिष्ट क्रपिः । अश्विनी द्वन्द्वे । विष्णु छन्दः ॥

१८४ अप स्वसुरूपस्यो नरिजहति रिणक्ति कृष्णीररुपाय पन्थाम् ।
 अश्वामघा गोमघा वां हुवेम दिवा नक्तं शस्मस्मयुयोतम् ॥१॥
 उपायातं दाशुपे मर्त्येय रथेन वाममश्विना वहन्ता ।
 युयुतमस्मदनिगममीयां दिवा नक्तं माध्वी त्रासीथां नः ॥२॥
 आ वां रथमवमस्या व्युष्टौ सुन्नायवो वृषणो वर्तयन्तु ।
 स्पृमंगभस्तिमृतपुग्भिर्गश्चेराश्विना वसुमन्तं वहेथाम् ॥३॥

71.

Apa svāsura uśhāso nāg jibhite riṇākti kṛishṇīr arushāya
 pānthām | aśvāmaghā gōmaghā vām huvema divā nāktam
 śārum asnād yuyotam || 1 || upāyātaṁ dāśuṣhe mārtyāya
 rāthena vāmām aśvinā vāhantā | yuyutām asmād ānirām
 āmivām divā nāktam mādhvī trāsīthām naḥ || 2 || ā vām rā-
 tham avamāsyām vyūshṭau sunnāyāvo vṛishṇo varta-
 yantu | sṛīmagabbhastim rītayūgbhir aśvair aśvinā vāsu-
 mantam vahethām || 3 ||

Come, O ever-true divines, to the sincere, worthiest devotee, the worshipper, who is present here along with his priests and is offering oblations, and repeating praises to bring you hither. 6

O twin-divines, this adoration, this praise is for you. May you be gratified, O showerers of blessings, by this laudation. We pray that these addressed euologies reach you. May you all ever cherish us with blessings. 7

71

The night retires before the dawn, the sister of twin-divines. The dark night leaves the path clear for the radiant sun. Let us call upon one, who is affluent in spiritual power (horses), and affluent in divine wisdom (cows). May you keep day and night far from us the arrow-like malevolence. 1

May you, bearing rich treasure in your chariot, come to the mortal, the generous-giver. May you keep afar from us famine and sickness. O lovers of sweetness, may you preserve us day and night. 2

May your vigorous (horses, i.e. beams), in search of bliss bring hither your chariot at the earliest flash of morning. O twin-divines, conduct towards us your radiating, wealth-laden cosmic chariot, with rays rich in moisture. 3

यो वा रथो वृषणी अग्निं वोचहा त्रिवन्धुरो वसुमो उच्यथाम् ।
 आ नं एता नास्त्योपं यातमभि यद्वो विश्वस्यो जिगति ॥१॥
 ययं च्यवानं जरसोऽमुमुक्तं नि पेदयं उहधुगशुमश्चम् ।
 निरहंस्तयमः स्पर्तमद्रिं नि जाह्रुपं शिधिरे धातमन्तः ॥२॥
 इयं मनीषा इयमश्विना गीरिमां सुवृक्तिं वृषणा जुपेधाम् ।
 इमा द्रव्याणि कुयवृन्धन्मन्यं पात स्वस्तिभिः सदा नः ॥३॥

॥ yó vām rátho nṛpati ásti volhá
trivandhuró vásumāñ usráyāmā | á na ená nāsatyópa yātam
abhí yád vām viśvápsnyo jígāti || 4 || yuvām cyávānam ja-
ráso 'mumuktam ní pedāva ūhathur āśúm āśvam | nṛ āñ-
hasas támasa spartam átriṃ ní jābhushāṃ śithiré dhātam
antáh || 5 || iyám manishá iyám asvinā gír — || 6 || 18 ||

(७२) दिभ्यस्तित्थं भूतम्

(१००) पञ्चनस्यास्य मृतस्य मन्त्रावर्णनमिदं ऋषिः । अभिर्नो दधने । विष्णु उवाच ॥

आ गार्मना नामत्या रथेनाश्वयता पुरुक्षद्रेण यातम् ।
अभिवां विश्वा नियुतः सचन्ते म्यार्हयां ध्रिया तन्या शुभांना ॥१॥
आ नो देवेभिरुप यातमर्वाक्सुतोपमा नामत्या रथेन ।
युवाहि नः सख्या पित्र्याणि समानो वधुरुक्त तस्य वित्तम् ॥२॥
उदु स्तोमासो अश्विनोरवुष्ट्राभिम वहाप्युपमंश्च देवाः ।
आविवांसत्रादसी धिष्येमे अच्छा विप्रो नासत्या विवक्ति ॥३॥

72.

Ā gomatā nāsatyā rāthenāśvāvata puruṣcandrēṇa yā-
 tam | abhī vām viśvā niyūtaḥ sacante spārḥāyā śrīyā tanvā
 ōbhānā || 1 || ā no devēbhīr ūpa yātam arvāk saśojasā
 nāsatyā rāthēna | yuvōr hī naḥ sakhyā pītryāṇi samānō
 bāndhur utā tāsya vīttam || 2 || ūd u stōmāso aśvīnor abudh-
 rāñ jāmi brāhmāṇy ushāsaḥ ca devīḥ | āvivāsan rōdasī
 dhīśhnyemō āchā viprō nāsatyā vivakti || 3 ||

May you come to us with that cosmic chariot, which conveys you, O ever-true lords of men. It is three-seater, laden with wealth, and is the precursor of day. It traverses the sky, encompassing the entire space. 4

You exempt the old and famished from decay; you provide a courser to a lame. You extricate a detached sage from torture and darkness; you encrown the exiled prince, back to the throne. 5

O twin-divines, this adoration, this praise is for you. May you be gratified, O showerer of blessings, by these laudations. May these eulogies, addressed to you, reach you; and may you all ever cherish us with blessings. 6

72

Come, O ever-true divines, on your brilliant chariot, rich in abundant wealth of kine and horses. All praises gather round you. Your resplendence is enviable, and your form graceful. 1

O ever-true divines, along with Nature's other bounties as your associates, come here to us in your chariot. Ours is an ancestral friendship and hence a common relation between you and us. May you acknowledge this affinity. 2

Verily, the praises awaken the twin-divines, and so the kindred prayers the celestial dawns. The sages, addressing these laudations to the adorable heaven and earth, invoke, the ever-true divines hither. 3

पि चेदुच्छन्त्यश्विना उपासुः प्र वां ब्रह्माणि कारवो भरन्ते ।
 ऊर्ध्वं भानुं संविता देवो अश्रेद्बृहदमयः सुमिषा जरन्ते ॥४॥
 आ पुश्वानामासुत्या पुरस्तादाश्विना यातमपरादुदक्तात् ।
 आ विश्वतः पार्श्वज्येन राया यूयं पात स्वस्तिभिः सदा नः ॥५॥

vi céd uchánty

aṣvinā ushāsah prā vām brāhmāṇi kāravo bharante | ūrdh-
 vām bhānūm savitā devó aśred bṛhád agnāyaḥ samidhā
 jarante || 4 || á paścātān nāsatyā purástād āṣvinā yātam
 adharād údaktāt | á viśvataḥ pāñcajanyaena rāyā yūyām
 pāta — || 5 || 19 ||

(७१) विलसतिमं सूक्तम्

(१-५) पञ्चर्षत्यास्य सूक्तस्य वैवाचकमितिह कविः । अश्विनी देवते । विष्णु उच्यते ॥

॥५॥

अतारिष्म तमसस्पारमस्य प्रति स्तोमं देवयन्तो दधानाः ।
 पुरुदंसा पुरुतमां पुराजामर्त्या हवते अश्विना गीः ॥१॥
 न्युं प्रियो मनुषः सावि होता नासत्या यो यजते वन्दते च ।
 अश्वीते मर्षो अश्विना उपाक आ वा वोचे विदयेषु प्रयस्वान् ॥२॥
 अहेम युक्तां पृथारुणा इमां सुवृक्तिं वृषणा जुषेयाम् ।
 श्रुष्टिवेव प्रेषितो वामबोधि प्रति स्तोमेर्जरमाणो वसिष्ठः ॥३॥

78.

Ātārishma tāmasas pārām asyā prāti stómam devayānto
 dādhanāḥ | purudānsā purutāmā purājāmartyā havate aṣvinā
 gīḥ || 1 || ny ū priyó mānuṣaḥ sādī hótā nāsatyā yó yā-
 jate vāndate ca | aśnitām mādhyo aṣvinā upākā á vām voce
 vidātheshu prāyasvān || 2 || áhema yajñām pathām urāṇā
 imām suvṛiktīm vṛishaṇā juṣethām | śruṣṭivēva prēshito
 vām abodhi prāti stómair jāramāṇo vāsisthaḥ || 3 ||

When the dawns break forth in light, O twin-divines, the poets offer praises to you. The sun-divine casts his splendours on firmament, and ritual fires, with their kindled fuel, sing your praises. 4

Come, O ever-true divines, from the back, from the front, O twin-divines, from below, from above, come from every quarter with riches beneficial for all the five classes of men. May you all ever cherish us with blessings. 5

73

While paying tributes to Nature's bounties, we have gone across to the opposite shore of this state of darkness. The worshipper invokes twin-divines, the multifunctional and multifarious, the first-born and immortal. 1

O ever-true divines, the invoker, the dear priest of devotees, he, who offers worship and repeats praise, has taken seat. O twin-divines, may you come near, and partake of the libation. I, with food in hand, invoke you to our place of worship. 2

With invocations to Nature's bounties, we get ready for their welcome. O showerers of blessings, be propitiated by this pious laudation. Despatched like a speedy messenger, the pious most worshipper arouses you, glorifying you with hymns. 3

उप त्या वरुणा गमनो विंश नो रश्मिहणा संवृता वीक्षुपाणो ।
ममन्धीत्यग्मत मत्सराणि मा नो मर्धिष्टुमा गतं शिवेन ॥४॥
आ पृश्नात्तासत्या पुरस्तादाश्विना यातमधरादृदकात् ।
आ विश्वतः पार्श्वजयेन गत्या युयं पात स्वस्तिभिः सदा नः ॥५॥

ûpa tyā

vāhñī gamato vīṣaṃ no rakṣhoḥāṇā sāmhbhīṭā vīlūpāñī |
 sām āndhāñey agmata matsarāñī mā no mardhiṣṭam ā ga-
 tam sīvēna || 4 || ā pascātān nāsatyā purastād — || 5 || 20 ||

(७४) अनुसूतलितम् सूत्रम्

(१-२) बहुषस्यास्य सूक्तस्य वैधावकर्मिणिसिद्ध इति । अग्निमी देवते । प्रगायः (विप्रमर्चां वृद्धी, लघुमर्चां सतोवृद्धी) इन्द्रः ॥

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इमा उ वां दिविष्ट्य उस्मा हवन्ते अश्विना ।
 अयं बामुद्वसे शचीवसु विश्विक्तां हि गच्छथः ॥१॥
 युवं चित्रं ददधुर्भोजनं नरा चोदथां मृनुतावने ।
 अर्वाग्रथं समनसा नि यच्छन्तं पिबन्तं सोम्यं मधुं ॥२॥
 आ यातमुप मूचन्तं मध्वः पिबन्तमश्विना ।
 दुग्धं पयो वृषणा जेन्यावसु मा नो भर्षिष्टमा गन्तम् ॥३॥

74.

Imā u vām dīviṣṭaya usrā havante aṣvīnā | ayām vān
ahvé 'vase śacivasū viṣam-viṣam hī gāchathab || 1 || yuvām
eitrām dadathur bhōjanam narā cōdethām sūnṛtāvate | ar-
vāg rātham sūmanasā nī yachatam pibatam somyām mādhu
|| 2 || ā yātam ūpa bhūṣhatam mādhiṣaḥ pibatam aṣvīnā |
dugdhām pāyo vṛṣhaṇā jenyūvasū mā no mardhisṭam ā
gatam || 3 ||

May those two, the bearers of oblations, destroyers of demons, well-nourished, strong-handed, be pleased to come to our people and accept our exhilarating offerings. Not for an injury, may they come to us with good blessings. 4

Come, O ever-true divines, from the back, from the front, O twin-divines from below, from above, come from every quarter, with riches beneficial for all the five classes of men. May you all ever cherish us with blessings. 5

74

These pious praises glorify you. O radiant twin-divines, at the break of day. I invoke you, who are rich in power and action for preservation; for, house by house you visit every individual. 1

O leaders of ceremonies, you are possessed of marvellous wealth; bestow it upon him who sincerely praises you. With your attitudes alike and favourable, may both of you direct your chariot to us and cherish our sweet loving homage. 2

Come, O twin-divines, and grace us with your presence; drink of the sweet libation. May you, O showerers of blessings, rich in genuine wealth, come here. May you milk the rain from the firmament. May you come to us but not for an injury. 3

अश्वसो ये वामपं दाशुषो गृहं युवां दीयन्ति विभ्रतः ।
 मधुयुभिर्नरा हयैभिरश्विना देवा यातनस्मृ ॥४॥
 अघो ह यन्तो अश्विना पृक्षः सचन्त सुरयः ।
 ता यंसतो मधुर्वद्भयो ध्रुवं यशस्तुर्दिरसम्प्य नासत्या ॥५॥
 प्र ये यपुरं वकासो रथा इव नृपातारो जनानाम् ।
 उत स्वेन शर्वसा शूशुवुरं उत क्षियन्ति सुक्षितिम् ॥६॥

āśvāso yé vām ūpa dāśuśho grīhām yuvāṃ dī-
 yanti bibhrataḥ | makshūyūbbir narā hāyebhir aśvinā devā
 yātam asmayū || 4 || ūdhā ha yānto aśvinā prīkshaḥ sacanta
 sūriyāḥ | tā yaṁsato maghāvadbhyo dhruvām yāṣaṣ char-
 dīr asmabhyam nasatyā || 5 || prā yé yanyūr avṛikāso rāthā
 iva nṛpātāro janānām | utā svēna śāvasā śūśuvur nāra utā
 kshiyanti śukshitīm || 6 || ॥ ॥

(७५) पञ्चस्तोत्राणां पृथक्

(१-८) अथर्वस्यास्य पृथक्च मैत्रावरुणिस्तु अग्निः । इत्यो देवताः । विष्णु इत्यः ।

॥५॥

व्यु॑षा आ॒वो दि॒विजा ऋ॒तेना॑विष्कृ॒ष्याना म॑हि॒मानु॒मागा॑त् ।
 अप॒ ब्र॒ह्म॒स्तम॑ आ॒वर॒जुष्ट॑मङ्गि॒रस्त॑मा पु॒ष्या अ॒जीगः ॥१॥
 म॒हे नो॑ अ॒द्य सु॒विताय॑ बो॒ध्यो म॒हे सौ॒भगाय॑ प्र यन्धि ।
 चि॒त्रं र॒यि य॒शसं॑ धे॒ष्टसे॑ दे॒वि म॑र्ते॒षु मा॒नुषि॑ श्रव॒स्युम् ॥२॥
 ए॒ते ते॒ मान॑वो॒ दर्श॑ताया॒भिः प्रा॒ उ॒षसो॑ अ॒मृता॑सु आ॒रुः ।
 ज॒नय॑न्तो॒ दे॒व्यानि॑ मृ॒तान्या॑पु॒णन्तो॑ अ॒न्तरि॑क्षा व्य॒स्युः ॥३॥

75.

Vy ūshā āvo divijā ṛitēnāvishkṛiṇvānā mahimānam āgāt |
 ūpa drūhas tāma āvar ājushtam āṅgirastamā pathyā ajī-
 gaḥ || 1 || mahé no adyā suvitāya bodhy ūsho mahé saū-
 bhagāya prā yandhi | citrām rayīm yaśasam dheby asmé
 dévi mārteshu mānuṣhi śravasyūm || 2 || eté tyé bhānāvo
 darśatāyāḥ citrā ūshāso amṛtāsa āguḥ | janāyanto daīvyāni
 vṛatāny āprīṇānto antārikṣhā vy āstbuh || 3 ||

Yours are the speedy horses, the rays, that convey you to the dwelling of the donor of the oblation. O divine leader of rites, favourably inclined towards us, come with your rapid steeds, the beams. 4

The learned seekers approach you in pursuit of food. May you two ever-true divines grant to our benevolent nobility lasting glory, and roof to us. 5

Such worshippers, as are non-exploiters, and benefactors of men approach you, like carts to the farm. They prosper by their own strength, and inhabit an excellent abode. 6

75

The dawn, the daughter of heaven, has flashed; she comes, showering her majesty in accordance to the eternal law. She scatters evils and odious darkness. And thus she illumines the paths to be trodden by the most enlightened sages. 1

Awaken us today to high and happy fortune, to great prosperity. O dawn, divine benefactress, promote us and give us manifold and splendid riches and reputation among mortals, fostering prosperous progeny. 2

Enjoy these lovely ever-lasting splendours of dawns bright with their varied colours. Gracefully they come, and in their honour, the divine rites have been instituted, filling the firmament, they spread around. 3

पुषा स्या युजाना पराकात्यश्च क्षितीः परि सद्यो जिगाति ।
 अभिपश्यन्ती वयुना जनानां दिवो दुहिता सुवनस्य पत्नी ॥४॥
 वाजिनीवती सूर्यस्य योषा चित्रामघा राय ईशे वसूनाम् ।
 श्रविष्टता जरयन्ती मघोन्युषा उच्छति वह्निभिर्गृणाता ॥५॥
 प्रति युतानामरुषासो अश्वाभिश्चा अदश्रुषसं वहन्तः ।
 याति शुभ्रा विश्वपिशा रथेन दधाति रथं विधृते जनाय ॥६॥

eshā syā yu-
 jānā parākāt pāñca kshitīḥ pāri sadyó jigāti | abhipāsyanti
 vayūnā jānānām divó duhitā bhūvanasya pātnī || 4 || vājīnī-
 vatī sūryasya yōshā citrāmaghā rāyā īśe vāsūnām | ṛśhi-
 śhṛtutā jarāyanti maghōny ushā uchati vāhniḥhir grīṇānā || 5 ||
 prāti dyutānām arushāso āśvāṣ citrā adraśrann ushāsam
 vāhantaḥ | yāti śubhrā viśvapīṣā rāthena dādhati rātnam vi-
 dhaté jānāya || 6 ||

सुत्या सुत्येभिर्महती महद्भिर्देवी देवेभिर्यजुता यजत्रेः ।
 रुजद्वहानि दददुस्त्रियाणां प्रति गाव उपसं वावशन्त ॥७॥
 नू नो गोमदिरवदेहि रत्नसुषो अश्वावत्पुरुमोजो अस्से ।
 मा नो वह्निः पुरुषता निदे कर्कष्य पात स्वस्तिभिः सदा नः ॥८॥

satyā satyēbhir mahatī mahādbhir devī
 devēbhir yajatā yājatraih | rujād dṛiḥhāni dādad usṛyāṇām
 prāti gāva ushāsam vāvaśanta || 7 || nū no gōmad virāvad
 dhehi rātnam ūsho āśvāvad purubhōjo asmé | mā no bar-
 hīḥ purushātā nidé kar yūyām pāta — || 8 || २२ ||

She yokes her chariot far away and visits swiftly the lands to give light to all the five classes of men, witnessing works and ways of men. This daughter of heaven is the beloved partner of all living beings. 4

She is the companion of the sun, the distributress of good, the possessor of wonderful wealth. She rules over treasures of every kind, and is praised through hymns by the sages. She is a reckoner of our life-span (that diminishes day by day), the mistress of opulence, and as she rises, she is glorified by the fire-institutors. 5

The bright and wondrous steeds of varied colours, yoked to the car of dawn, are visible. She advances, radiant in her multi-mobile chariot, and brings, shining treasure for her people. 6

True with the truthful, great with the great, divine with the divine power, holy with the holy, she pierces through the rigidity of gloom and displays the vast treasures of wisdom. The true seekers cherishingly long for the dawn to appear. 7

Bestow upon us, O dawn, riches comprising wealth, vigour, abundant food, and progeny. Protect our sacred benevolent works from evil men's reproaches, and may you ever cherish us with blessings. 8

(७१) पदसहितं सूत्रम्

(१-७) तन्मर्षस्यास्य सूक्तस्य वैवायव्यनिर्मितं मन्त्रिः । त्वतो देवता । विष्णु उवाच ॥

उदु ज्योतिरमृतं विश्वजन्यं विश्वानरः सविता देवो अश्रेत् ।
 कत्वा देवानामजनिष्ट चक्षुराविरक्तुर्वनं विश्वमुपाः ॥१॥
 प्र मे पन्था देवयाना अदभ्रममर्घन्तो वसुभिरिष्टतासः ।
 अमृदु केतुरुषसः पुरस्तात्प्रतीच्यागादधि हृष्यन्त्यः ॥२॥
 तानीदहानि धातुलान्यासन्त्या आचीनमुदिता सूर्यस्य ।
 यतः परि जार इवाचरन्त्युषो ददृक्षे न पुनर्यतीव ॥३॥

76.

Ud u jyótir amṛitam viśvājanyam viśvānaraḥ savitā
 devō asret | krátvā devānām ajanishta cákehur āvir akar
 bhūvanam vīśvam ushāḥ || 1 || prā me pānthā devayānā
 adriṣann āmardhanto vāsubhir ishkrītāsaḥ | ābhūd u ketūr
 ushāsaḥ purāstāt prāciey āgād ādhi harmyēbhyaḥ || 2 || tā-
 nīd āhāni bahulāny āsan yā prācinām ūditā sūryasya | yā-
 taḥ pāri jāra iṣācaranty ūsho dadrikshē nā pūnar yatīva || 3 ||

त इहेवानां सधुमाद आसमृतावानः क्वयः पुर्व्यासः ।
 गूळं ज्योतिः पितरो अन्वविन्दन्स्तुलमन्त्रा अजनयमुपासम् ॥१॥
 समान ऊर्वे अधि संगतासः सं जानते न यतन्ते मियस्ते ।
 ते देवानां न मिनन्ति मृतान्यमर्घन्तो वसुभिर्यादमानाः ॥२॥
 प्रति त्वा स्तोमैरीळते वसिष्ठा उपबुधः सुमगे तुष्टुवांसः ।
 गवां नेत्री वाजपली न उच्छोषः सुजाते प्रथमा जरस्व ॥३॥
 एषा नेत्री राधसः सूतानामुषा उच्छन्ती रिम्यते वसिष्ठे ।
 दीर्घश्रुतं रयिमस्मे दधाना युयं पात स्वस्तिभिः सदा नः ॥७॥

tā id devānām sadhamāda asann ṛitāvānaḥ kavāyaḥ
 pūrvyāsaḥ | gūlham jyōtiḥ pitāro ānv avindan satyāmantrā
 ajanayann ushāsam || 4 || samānā ūrvē ādhi sāmgatāsaḥ sām
 jānate nā yatante mithās té | té devānām nā minanti vra-
 tāny āmardhanto vāsubhir yādamānāḥ || 5 || prāti tvā stō-
 mair ilāte vāsishṭhā usharbūdhaḥ subhage tusṭuvānsaḥ |
 gāvām netrī vājapatnī na uchōshaḥ sujāte prathamā jarasva
 || 6 || eśhā netrī rādhasaḥ sūnṛitānām ushā uchāntī ribhyate
 vāsishṭhaiḥ | dīrghaśrūtam rayīm asmé dādhanā yūyām
 pāta — || 7 || 23 ||

The sun-divine, the leader of all (in the solar system) sends in forward directions his immortal, all-benefiting light. In the form of the eye of all Nature's bounties, he becomes the source of creativity. The dawn has made all the regions visible. 1

I see the paths, innocuous and glorious, leading to divine powers. The banner of dawns is unfurled in the east, and she moves westward, rising to high altitudes. 2

Many are the days that have dawned before the rising of the sun, on which you, O dawns, have been beheld like a wife approaching a husband, never to be deserted. 3

Those ancient sages, our ancestors, observant of truth, rejoicing together with Nature's bounties, discover the light, that is hidden in darkness; and with impulses of truth, are able to generate the dawn. 4

Meeting together on a common calamity, they concur, without contending among themselves; they break not eternal statutes of Nature, and without offence to anyone, they proceed with the light (of dawn or inner conscience, thus recovered). 5

O auspicious dawns, the most celebrated devotees, waking at morn, praise you and glorify with hymns. Dawns are leaders of kine and queen of all viands. May you come first to us, O well-born dawns. 6

The dawns, the object of the sincere invocations of the worshipper, when appear, are glorified by the most pious devotees. Please bestow upon us riches, for which you are so well-known. May you all ever cherish us with blessings. 7

(७७) समस्ततित्तमं सूक्तम्

(१-१) यद्वृक्षस्यास्य सूक्तस्य वैश्वदेवनिर्वसितं जातिः । असौ देवताः । विष्णुर्ऽन्तः ॥

॥ २७ ॥

उपो रुरुचे युवतिर्न योषा विश्वं जीवं प्रसुवन्ती चरायै ।
 अर्भुदग्निः समिधे मानुषाणामकज्योतिर्वाधमाना तमांसि ॥१॥
 विश्वं प्रतीची सप्रथा उदस्याद्रुद्राहासो विभ्रती शुक्रमश्चेत् ।
 हिरण्यवर्णा सुदृशीकसंहृगवा माता नेत्र्यह्नामरोचि ॥२॥
 देवानां चक्षुः सुभगा वहन्ती श्वेतं नयन्ती सुदृशीकमश्वम् ।
 उपा अदशि रश्मिभिर्व्यक्ता चित्रामघा विश्वमनु प्रभूता ॥३॥

77.

Ūpo rurnce yuvatīr ná yóshā víśvam jīvám prasuvánti
 carāyai | ábhūd agnīḥ samīdhe mānushāṇām ákar jyótir bá-
 dhamānā támānsi || 1 || víśvam pratīcī sapráthā úd asthād
 rúśad váso bíbhrati śukráṁ aśvait | híraṇyavarṇā sudṛṣī-
 kaśamḍrig gávām mātá netry áhnām aroci || 2 || devānām
 cākshuḥ subhágā váhanti śvetám náyantī sudṛṣīkam áśvam |
 ushā adarśi raśmībhir vyáktā citrámaghā víśvam ánu prá-
 bhūtā || 3 ||

अन्तिवामा दुरे अमित्रमुच्छोर्वी गज्युतिमभयं कृषी नः ।
 यावय द्वेप आ भरा वसूनि चोदय राघो गृणते मघोनि ॥४॥
 अस्मे श्रेष्ठैर्मिर्मानुमिर्वि मासुषो देवि प्रतिरन्ती न आयुः ।
 इषं च नो दधती विश्ववारे गोमदश्चावुद्रथवसु राघः ॥५॥
 यो त्वा दिवो दुहितर्वधयन्त्युषः सुजते मृतिमिर्वसिष्ठाः ।
 सास्मासु धा रयिमृष्वं बृहन्तं यूयं पात स्वस्तिभिः सदा नः ॥६॥

ántivāmā dūrē amītram uchorvīm gávyūtim
 ábhayaṁ kṛidhī naḥ | yāvāya dvésha á bharā vásūni co-
 dáya rádho gṛinaté maghoni || 4 || asmé śrēsthēbhir-bhā-
 nūbhir ví bhāby úsho devi pratirántī na áyuh | íśhaṁ ca no
 dádhati víśvavāre gómad áśvāvad ráthavac ca rádhaḥ || 5 ||
 yām tvā divo dubitar vardháyanty úshaḥ sujāte matībhir
 vásisṭhāḥ | sáśmāsu dhā rayīm řishvām bṛihántam yūyám
 pāta — || 6 || 21 ||

Dawns shine radiant in the proximity of the sun, like a youthful lady, who animates all beings to activity. The fire-divine is to be kindled for the good of men. She gives light that dispels all obstructing dark forces. 1

Advancing towards all, and spreading widely, the dawn rises; and clothed in pure and brilliant vesture, she beams forth with golden colours and lovely radiance, she shines as mother of speech, and as the guide of days, she illumines. 2

The auspicious dawn, the eye of Nature's bounties, mounts on her white and beautiful courser. The dawn, characterised by her beams, is beheld by everyone and mighty over all, she comes forth with wondrous treasure. 3

O dawn, you are the possessor of wealth worth having and you keep our adversaries far from us. May this dawn render the cow-pastures free from peril and drive away those who bear ill-feelings towards us. May you, O opulent, bring treasures to us and bestow wealth on him who praises you. 4

O divine dawn, illumine us with your most excellent beams, prolong our life and bestow food upon us. You are adored by all, for you possess affluence consisting of cattle, horses and chariots. 5

O nobly-born daughter of heaven, may you, whom the most pious worshippers magnify with well-thought-of considerations, bestow upon us brilliant and infinite wealth, and may you ever cherish us with blessings. 6

(७८) मष्टसप्ततितमं सूक्तम्

(१-५) पञ्चमस्यास्य सूक्तस्य मैत्रावरुणैर्वसिष्ठ ऋषिः । उपसो देवताः । विष्णुर्ऋक् ॥

॥१५॥

प्रति केतवः प्रथमा अंश्रुर्ध्वा अस्या अञ्जयो वि श्रयन्ते ।
 उपो अर्वाचा बृहता रथेन ज्योतिष्मता वाममुखम्यं वशि ॥१॥
 प्रति पीमभिर्जरेते समिद्धः प्रति विप्रासो मतिभिर्गुणन्तः ।
 उषा याति ज्योतिषा वार्यमाना विश्वा तमांसि दुरिताप देवी ॥२॥
 एता उ त्याः प्रत्यंश्रुपुरस्ताड्योतिर्यच्छन्तीरुपसो विभातीः ।
 अजीजनन्सूर्यं यज्ञमभिर्मपाचीनं तमो अगादजुष्टम् ॥३॥

78.

Prāti ketávaḥ prathamā adriṣṭann ūrdhvā asyā añjāyo
 ví śrayante | ūsho arvācā bṛibatā rāthena jyótiṣhmatā vā-
 mām asmábhyam vakshi || 1 || prāti śhīm agnír jarate sām-
 iddhaḥ prāti víprāso matibhir grīnāntaḥ | ushā yāti jyó-
 tiṣhā bādhamānā vīṣvā tāmānsi duritāpa devī || 2 || etā u
 tyāḥ prāty adriṣṭan purastāḥ jyótiṣ yāchantīr ushāso vibhā-
 tīḥ | ājijanan sūryam yajñam agnīm apācinam tāmo agād
 ājushṭam || 3 ||

अचेति दिवो दुहिता मघोनी विश्वे पश्यन्त्युपसं विभातीम् ।
 आस्थाद्रथं स्वधया युज्यमानमा यमश्वासः सुयुजो वहन्ति ॥४॥
 प्रति त्वाद्य सुमनसो बुधन्तास्माकांसो मघवानो वयं च ।
 तिल्विलायध्वमुपसो विभातीर्युयं पात स्वस्तिभिः सदा नः ॥५॥

āceti divó duhitā maghónī vīṣve paśyanty
 ushāsam vibhātīm | āsthād rātham svadhāyā yujyāmānam ā
 yām āśvāsaḥ suyújo vāhanti || 4 || prāti tvādyā sumānaso
 budhantāsmākāso maghāvāno vayam ca | tilvilāyādhvam
 ushaso vibhātīr yūyām pāta — || 5 || २५ ||

The earliest emblems of dawn are visible now; her rays are spreading on high firmament. O dawns, in your descending chariot, vast and resplendent, you bring such wealth to us, as makes us happy. 1

The well-kindled fire flames up everywhere, and the priests are chanting hymns to welcome her. The divine dawn rises up, driving away all the evil glooms by her lustre. 2

These luminous beams of dawn are seen in the east, sending out lustre as they radiate around. She heralds the coming of the sun, and impels you for performing fire-ritual and dedications. With her appearance the odious glooms are driven far away. 3

The affluent daughter of heaven is perceived by all creatures. All men can see the luminous dawn as she ascends her chariot, full of wealth and viand, drawn onward by her easily yoked horses. 4

O affluent dawn, actuated by good intentions, we and our nobles greet you today. O luminous dawn, soften the earth with sumptuous oil and may you ever cherish us with blessings. 5

(७९.) एकीवाकीलितं सूक्तम्

(१-५) पञ्चर्षेभ्यस्तस्य सूक्तस्य देवपक्षिर्भित्तवः कविः । उपतो देवताः । त्रिपुरः कन्दः ॥

॥ २ ॥

व्यु॑षा आ॒वः प॒थ्या॑न् जनानां पञ्च क्षि॒तीर्मानु॑षी॒र्षो॑घर्षन्ती ।
सु॒स॑ह॒ग्निम॒क्षभिर्भा॑नुम॒श्रेद्भि॑ स॒र्षो रोद॑सी चक्ष॒सावः ॥ १ ॥
व्यञ्ज॑ते दि॒वो अन्ते॑ष्व॒कून्वि॑शो न यु॒क्ता उ॒षसो॑ यतन्ते ।
सं ते गा॒वस्त॑म आ॒ वर्त॑यन्ति ज्योति॑र्यच्छन्ति स॒विते॑व बा॒हू ॥ २ ॥
अ॒मृदु॑षा इन्द्र॒तमा॑ म॒घोन्य॑जी॒जनत्सु॒विता॑य श्र॒वीसि॑ ।
वि दि॒वो दे॒वी दु॑हिता द॒धात्य॑ङ्गिरस्त॒मा सु॒हृते॑ व॒र्षनि॑ ॥ ३ ॥

79.

Vy ūshā āvaḥ pathyāṅ jānānāṁ pāñca kṣhitīr mānushīr
hodhāyanti | susamdr̥g̥bhīr ukshābhīr bhānūm aśred vī sūryo
rōdasi cākshasāvaḥ || 1 || vy ānjate divo ānteshv aktūn viśo
nā yuktā uśhāso yatante | sām te gāvas tāma ā vartayanti
jyōtir yachanti savitēva bāhū || 2 || ābhūd uśhā indratamā
maghōny ājjanat suvitāya śrāvānsi | vī divo devī duhitā
dadhāty āṅgīrastamā sukr̥ite vāsūni || 3 ||

ताव॑दु॒पो रा॒घो अ॒स्मभ्य॑ रास्व याव॑त्स्तो॒तृभ्यो॑ अ॒र्देदो॑ य॒ष्टाना॑ ।
यो त्वा ज॒हृर्गृ॒भस्य॑ खे॒ण वि दृ॒ळ्यस्य॑ दुरो॒ अ॒ग्नेरी॒णोः ॥ ४ ॥
दे॒वदे॒वं रा॒घसे॑ चोद॑र्यन्त्यस्म॒प्रय॑स्सु॒नुता॑ ई॒रय॑न्ती ।
व्यु॒च्छन्ती॑ नः स॒नये॑ धियो॒ धा यु॒ये पा॑त स्व॒स्तिभिः॑ सदा॒ नः ॥ ५ ॥

tāvad ūsho rūdho

asmābhyam rāsva yāvat stotr̥ibhyo ārado gr̥hānā | yām tvā
jajūr vṛishabbāsyā rūcṇa vī dr̥ḷhāsya dūro ādrer aurnoḥ
|| 4 || devām-devam rādhasē codāyanty asmadryāk sūnṛitā
irāyanti | vyuchānti naḥ sanāye dhīyo dhā yūyām pāta —
|| 5 || 25 ||

Dawns have disclosed the pathways of men, awaking the five classes of human beings. She has shed light with her lustrous impregnation; the sun makes heaven and earth manifest with radiance. 1

The dawns send their bright rays to the ends of the sky; they advance like people arrayed for battle. Your rays, O dawns, dispel darkness; they diffuse light as soon as the sun spreads out his arms. 2

Supra-resplendent, the opulent dawn, has risen; she brings forth food that promotes our welfare; the divine daughter of heaven, most vigilant, bestows treasures upon fire-experts. 3

Grant to us, O dawn, as much wealth as you bestow upon your adorers, when praised by them; you, whom your worshippers welcome with clamour, as loud as the bellowing of a bull at the time, when you set open the doors of the mountains. 4

Inspiring every individual devout with a desire for wealth, addressing to us the words of truth, diffusing the light of morning, bestow upon us understanding fit for the acquirement of riches; and may you all ever cherish us with blessings. 5

(८०) प्रतीतितमं सूत्रम्

(१-३) वृषस्यास्य सूत्रस्य विषयवर्णितसिद्ध क्रमः । उपसो देवताः । विष्णुर् इन्द्रः ॥

॥२॥

प्रति स्तोमेभिरुषसं वर्तिष्ठा ग्रीभिर्विप्रासः प्रथमा अंबुध्नः ।
 विवर्तयन्ती रजसी समन्ते आविष्कृष्वती भुवनानि विश्वा ॥१॥
 एषा स्या नव्यमायुर्दधाना गृध्वा तमो ज्योतिषोषा अबोधि ।
 अग्रं एति युवतिरह्याणां प्राचिकित्स्यै युक्तमग्निम् ॥२॥
 अश्ववतीर्गोमतीर्न उपसो वीरवतीः सदसुच्छन्तु भद्राः ।
 धृतं दुहाना विश्वतः प्रपीता युयं पात स्वस्तिभिः सदा नः ॥३॥

80.

Prāti stómebhir ushásam vásishthā gīrbhīr viprāsah pra-
 thamā abudhnan | vivartāyantīm rājasi sāmante āviṣkṛṣvā-
 tīm bhūvanāni viśvā || 1 || eśhā syā nāvyaṃ āyur dādhanā
 gūdhvī tāmo jyótishoshā abodhi | āgra eti yuvatir āhryāṇā
 prācikitat sūryam yajñam agnīm || 2 || āśvāvatir gōmatir na
 ushāso — || 3 || 27 ||

(८१) पञ्चमीतितमं सूत्रम्

(१-३) वृषस्यास्य सूत्रस्य विषयवर्णितसिद्ध क्रमः । उपसो देवताः । षष्ठाकः (विषयवर्णितः)
 वृहती, समर्षो सतोवृहती) इन्द्रः ॥

॥१॥

प्रत्यु अदर्यायत्युच्छन्ती दुहिता दिवः ।
 अपो महि व्ययति चक्षसे तमो ज्योतिष्कृणोति सूनरी ॥१॥
 उदुस्त्रियाः सृजते सूर्यः सचौ उद्यन्नक्षत्रमर्चिवत् ।
 तवेदुषो व्युषि सूर्यस्य च सं मुक्तेन गमेमहि ॥२॥

81.

Prāty u adarṣy āyaty ūchāntī duhitā divāḥ | āpo māhi
 vyayati cākṣhase tāmo jyótish kṛṇoti sūnārī || 1 || ūd usṛ-
 yāḥ srijate sūryaḥ saccāu udyān nākshatram arcivāt | tāvéd
 usho vyūshi sūryasya ca sām bhakténa gamemahi || 2 ||

The pious-most worshippers are the first to awaken the dawn with their songs. The dawn makes the two regions (of heaven and earth) part asunder and clearly shows the world. 1

Giving fresh life, when she casts away the darkness, this dawn rises with new-born lustre. Youthful and unrestrained, she comes forward and manifests the light of the sun and the sacred fire. 2

May the auspicious dawns shine on us for ever with wealth of kine, of horses, and of brave children. May you, shedding moisture, and yielding everywhere abundance, ever cherish us with blessings. 3

The daughter of heaven is everywhere seen, advancing and sending forth her lustre. She drives away the deep darkness, so that objects may be visible to eye. She is the kind guide of every man, when she diffuses light. 1

At the same time, the sun sends forth his rays, and while ascending, renders the planets luminous. So, O dawns, upon your manifestation, as well as, that of the sun, may we attain the share of divine sustenance allotted to us. 2

प्रति त्वा दुहितर्दिव उषो जीरा अंमुत्साहि ।
 या वहसि पुरु स्याह वनन्वति रत्नं न दाशुषे मयः ॥३॥
 उच्छन्ती या कृणोषि मंहना महि प्रुष्ये देवि स्वर्दशे ।
 तस्यास्ते रत्नभाज इमहे वयं स्याम मातुर्न सुनवः ॥४॥
 तच्चित्रं राघ आ भरोषो यहीघृश्रुतमम् ।
 यत्ते दिवो दुहितर्मर्तमोजनं तद्रास्व भुनजामहे ॥५॥
 श्रवः सुरिभ्यो अमृतं वसुत्वनं वाजीं अस्मभ्यं गोमतः ।
 चोदयित्री मघोनः सुनुतावत्युषा उच्छदप स्त्रिघः ॥६॥

prāti tvā duhitar diva úsho jirā abhutsmahi | yā váhasi
 purú spārhām vananvati rātnam ná dāśúshe máyah || 3 ||
 uchānti yā kṛiṇōshi mañhānā mahi prakhyat devi svār
 dīśe | tāsyaś te ratnabhāja imāhe vayam syāma mātūr ná
 sūnāvah || 4 || tāt citrām rādha ā bharōsho yād dirghasrūt-
 tamam | yāt te divo duhitar martabhōjanam tād rāsva bhu-
 nājanamah || 5 || śrāvah sūribhyo amṛitam vasutvanām vājāñ
 asmābhyam gómataḥ | codayitrī maghónah sūnṛitāvaty ushā
 uehad āpa sridhah || 6 || ॥

(८२) इषतीतिर्त्तं सूक्तम्

(१-१०) इषावर्त्तयाम्य सूक्तस्य वैशाखरिर्वसिष्ठ ऋषिः । इन्द्रावरुणौ देवते । वगती छन्दः ।

॥२॥ इन्द्रावरुणा युवमध्वराय नो विदो जनाय महि शर्म यच्छतम् ।
 दीर्घप्रयज्युमति यो वनुष्यति वयं जयेम पृतेनासु दुःखः ॥१॥
 सम्राळ्यः स्वराळ्य उच्यते वा महान्ताविन्द्रावरुणा महावत् ।
 विश्वे देवासः परमे व्योमनि स वामोजो वृषणा सं बलं दधुः ॥२॥
 अनुषां खान्यतन्तमोजसा, सूर्यमैरयतं दिवि प्रमुम् ।
 इन्द्रावरुणा मदं अस्य मायिनोऽपिन्वतमपितः पिन्वतं धियः ॥३॥

82.

Indrāvaruṇā yuvām adhvarāya no viśe jānāya māhi
 śārma yachataṁ | dirghāprayajyum āti yō vanushyāti va-
 yām jayema pṛitanāsu dūdhyah || 1 || samrāt anyāḥ svarāt
 anyā ucyate vām mahāntāv indrāvaruṇā mahāvasū | viśve
 devāsaḥ paramé vyōmani sām vām ōjo vṛiṣhaṇā sām bā-
 laṁ dadhuḥ || 2 || ānv apām khāny atrintam ōjasā sūryam
 airayataṁ divi prabhūm | indrāvaruṇā mādē asya māyīnū
 'pinvatam apītaḥ pīnvatam dhīyah || 3 ||

May we, the prompt adorers, greet you, O dawns, daughter of heaven. You are bountiful, you bring all we long to have, and grant health, wealth and happiness to your devotee, the liberal giver. 3

O majestic divine dawn, scatterer of darkness, you are endowed with power to arouse the world, and make it visible. We pray to you, O bounteous dawn, that we be dear to you 'as sons to a mother. 4

O dawns, bring such wondrous wealth that may make us widely renowned. O daughter of heaven, bestow upon us sustenance that is fit for mortals, and such as we may enjoy it. 5

Grant to our learned seekers opulence and immortal fame; give us food and cattle. May dawn, the encourager of the wealthy, truthful in words and thoughts, drive our foes far away. 6

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O Lord of resplendence and venerability, bestow upon our people and family ample comforts for the celebration of sacred work and worship. May we subdue in conflicts such evil-minded persons as may seek to injure him who has been long engaged in your service. 1

O Lord of resplendence and venerability, one of you is titled supreme sovereign, and one self-sovereign. You are mighty and most opulent. All Nature's bounties in the highest heaven, showerers of blessings, have combined supreme vigour and supreme strength in you. 2

O Lord of resplendence and venerability, you break open by your strength the barriers of waters. You establish the divine sun as the Lord in heaven. In the exhilaration of the intelligence-promoting elixir, you replenish the dry beds of the rivers with water. May you render our intellects purposeful. 3

युवामिषुत्सु पृतनासु वरुणो युवां क्षेमस्य प्रसवे मितज्ञावः ।
 ईशाना वत्से उभयस्य कारव इन्द्रावरुणा सुहवा हवामहे ॥१॥
 इन्द्रावरुणा यदिमानि चक्रयुर्विधां जातानि भुवनस्य मग्मना ।
 क्षेमेण मित्रो वरुणं दुवस्यति मरुद्भिर्दुग्मः शुभमन्य ईयते ॥५॥

yuvām id yutsu prī-
 tanāsu vālmayo yuvām kshēmasya prasavé mitājñavaḥ |
 īśānā vāsva ubhāyasya kārāva indrāvaruṇā suhāvā havā-
 mahe || 4 || indrāvaruṇā yād imāni cakráthur víśvā jātāni
 bhūvanasya majmánā | kshémena mitró varuṇam duvasyāti
 marúdbhir ugrāḥ śúbham anyā iyate || 5 || 2 ||

॥ महे शुल्काय वरुणस्य नु त्विष ओजो मिमाते ध्रुवमस्य यत्त्वम् ।
 अजामिमन्यः श्रययन्तुमातिरन्नेभिरन्यः प्र वृणोति नृयसः ॥६॥
 न तमद्दो न दुरितानि मर्त्यमिन्द्रावरुणा न तपः कुतश्चन ।
 यस्य देवा गच्छथो वीथो अघ्नं न तं मर्तस्य नशते परिकृतिः ॥७॥
 अर्वाङ्ग्रा दैव्येनावसा गतं शृणुतं हवं यदि मे जुजोषथः ।
 युवोर्हि सस्यमुत वा यदाप्य मर्दिकमिन्द्रावरुणा नि यच्छतम् ॥८॥

mahé ṣulkāya varuṇasya nū tvishá ójo mimāte dbru-
 vām asya yát svām | ájāmim anyāḥ ṣnatháyantam átirad
 dabhrébbhir anyāḥ prá vṛiṇoti bhūyasah || 6 || ná tám áñho
 ná duritāni mártiyam indrāvaruṇā ná tápah kútaṣ canā | yá-
 sya devā gáchatho víthó adhvarám ná tám mártasya na-
 ṣate párihvṛitiḥ || 7 || arvāñ narā daivyenāvasá gatam ṣṛiṇu-
 tām hávam yádi me jújoshathah | yuvór hí sakhyám utá
 vā yád ápyam márdikám indrāvaruṇā ní yachatam || 8 ||

O Lord of resplendence and venerability, the bearers (of offerings) invoke you at the time of inner conflicts and struggles. With all humility, the ministering priest invokes you for the begetting of peace and rest; and we, your worshippers, invoke you, who are entitled to our respectful homage, lords of both celestial and terrestrial treasures. 4

O lord of energy and lord of plasma, inasmuch as you have created by your might all these beings of the world, the sun divine honours the Lord of plasma for prosperity, whilst the other, the fierce lord of energy, associated with the vital elements acquires glory. 5

May the high worth of the venerable Lord shine preeminent. These two (householder and his wife) have very much realized His power and might. The one (Lord of resplendence) subdues the destructive adversary, whilst the same lord, as Lord of venerability with His even few blessings furthers the comforts of many a man. 6

O Lord of resplendence and venerability, sins do not contaminate, difficulties do not assail, and distress does not afflict that mortal any time, whose worship you, divines, approve and whom you bless. No adversity inflicts any injury on such a mortal. 7

O Lord of resplendence and venerability, leader of sacred ceremonies, may you come to bless us with your divine protections. If you are pleased with us, hear our invocations and grant (our wishes). Verily, your friendship, your affinity, is the source of happiness. 8

अस्माकमिन्द्रावरुणा भरेभरे पुरोयोधा भवतं कृष्टयोजसा ।
 यदा हवन्त उभये अध स्पृधि नरस्तोकेस्य तनयस्य सातिपुं ॥९॥
 अस्मे इन्द्रो वरुणो मित्रो अर्यमा युषं यच्छन्तु महि शर्म सप्रथः ।
 अवधं ज्योतिरदितिर्ऋतावृधो देवस्य श्लोकं सवितुर्मनामहे ॥१०॥

asmākam indrāvarunā bhāre-bhare puroyodhā bhavatam
 kṛishtyojasā | yād vām hāvanta ubhāye ādha spridhī nāras
 tokāsya tanyasya sātishu || 9 || asmé indro varuṇo mitró
 aryamā dyumnām yachantu māhi śarma saprāthaḥ | avadh-
 rām jyótir āditer ṛitāvṛidho devāsya ślókam savitúr manā-
 mahe || 10 || ३ ||

(८१) प्रणीतितमं सूक्तम्

(१-१०) दत्तार्चस्वास्त्य सूक्तस्य वैभववर्णितसिद्धं ज्ञापि । इन्द्रावरुणी देवो । वगती इत्यम् ।

युवां नरा पश्यमानास् आर्प्य प्राचा गृव्यन्तः पृथुपर्शवो ययुः ।
 दासा च वृत्रा हतमार्यीणि च सुदासमिन्द्रावरुणावसावतम् ॥१॥
 यत्रा नरः समयन्ते कृतध्वजो यस्मिन्नाजा भवन्ति किं च न प्रियम् ।
 यत्रा भयन्ते भुवना स्वर्दशस्तत्रा न इन्द्रावरुणाधि वोचतम् ॥२॥
 सं भूम्या अन्ता ध्वसिरा अदक्षतेन्द्रावरुणा दिवि घोष आरुहत् ।
 अस्त्युर्जनानामुप मामरातयोर्वागवसा हवनश्रुता गतम् ॥३॥

83.

Yuvām narā pāsyamānāsa āpyam prācā gavyāntaḥ pri-
 thupārṣavo yayuḥ | dāsā ca vṛitrā hatām āryāṇi ca sudā-
 sam indrāvaruṇāvasāvatam || 1 || yātrā nāraḥ samāyante kṛi-
 tādhvajo yāsminn ājā bhāvati kīm canā priyām | yātrā
 bhāyante bhūvanā swardṛśas tātrā na indrāvaruṇādhi vo-
 catam || 2 || sām bhūmyā āntā dhasirā adrikshatēndrāva-
 ruṇā divī ghōsha āruhat | āsthur jānānām ūpa mām ārā-
 tayō 'rvāg āvasā havanaṣrutā gatam || 3 ||

O Lord of resplendence and venerability, may you, possessors of irresistible strength, be our champions in every encounter. When both (big and small) invoke you, they do so either to defend themselves in an encounter or to obtain children and grandchildren. 9

May all Nature's bounties, such as lightning, ocean, the sun and the forces of comic justice, grant us wealth, and a large comfortable habitation. May the lustre of mother infinity be beneficial and pleasing to our sacred worship. May we recite the praise of the divine creator. 10

83

O Lord of resplendence and venerability, both leaders (in life struggles) with a reliance on you, the worshippers, desirous of wealth and wisdom, equipped with effective means, as if, sickles in the hands of a farmer going to pasture for grass, proceed onward. May you destroy, O Lord of resplendence and of bliss, your enemies, whether they are among nobles or among infidels, and help faithful worshippers with your protection. 1

O Lord of resplendence and of venerability, where men assemble, in whatever conflict, with their banners raised, always there is something unfavourable; and where all living beings looking to providential help are terrified, there surely you come and comfort them. 2

When the boundaries of earth are seen dark with dust and the clamour goes up to heaven for help and adversaries of my people surround me, then, O Lord of resplendence and of bliss, please do hear my invocations and come to help. 3

इन्द्रावरुणा वधनाभिरप्रति भेदं वन्वन्ता प्र सुदासमावतम् ।
 ब्रह्माप्येषां शृणुतं हवीमनि सत्या तत्सुनाममवत्पुरोहितः ॥४॥
 इन्द्रावरुणावभ्या तपन्ति माघान्यर्यो वनुषामरातयः ।
 युवं हि क्स्व उभयस्य राज्ञयोऽघं सा नोऽवतं पार्ये दिवि ॥५॥

(indrāvaruṇā va-
 dhānābhir apratī bhedam vanvāntā prā sudāsam āvatam |
 brāhmāṇy eshām śṛiṇutam hāvīmani satyā trītsūnām abha-
 vat purōhitiḥ || 4 || indrāvaruṇāv abhy ā tapanti māghāṇy
 aryō vanuśhām ārātayah | yuvām hī vāsva ubhāyasya rā-
 jathō 'dha smā no 'vatam pārye divī || 5 || * ||

२५१ युवां हवन्त उभयांस आजिष्विन्द्रं च वस्वो वरुणं च सातये ।
 यत्र राजभिर्दशभिर्निबोधितं प्र सुदासमावतं तत्सुभिः सह ॥६॥
 दश राजानः समिता अर्यग्वयः सुदासमिन्द्रावरुणा न युयुधुः ।
 सत्या नृणामग्रसदासुपस्तुतिर्देवा एषाममवन्देवहूतिषु ॥७॥
 दशराज्ञे परियत्ताय विश्वतः सुदासं इन्द्रावरुणावशिषतम् ।
 श्रुत्यश्वो यत्र नर्मसा कपर्दिनो धिया धीवन्तो असपन्त तत्सवः ॥८॥

yuvām havanta ubhāyāsa ājīshv indram ca vāsvo vā-
 ruṇam ca sātāye | yātra rājābhir daśābhir nibādhitam prā
 sudāsam āvatam trītsubhiḥ sabā || 6 || daśa rājānaḥ sāmītā
 āyajyavaḥ sudāsam indrāvaruṇā nā yuyudhaḥ | satyā nṛi-
 ṇām admasādām ūpastutir devā eshām abhavan devābhūti-
 shu || 7 || daśarājñē pāriyattāya viśvātaḥ sudāsa indrāvaru-
 nāv aśikshatam | śvityāñco yātra nāmasā kapardīno dhiyā
 dhīvanto āsapanta trītsavaḥ || 8 ||

With your fatal weapons, O Lord of resplendence and venerability you conquer the criminal assailant and give your help to the generous donor. May you hear the prayers of those war-frightened priests, so that our ministration becomes effectual. 4

O Lord of resplendence and venerability, the wickedness of my adversaries and the feeling of hatred in the hearts of my assailants very much trouble me. You, in both your phases, are the lords over celestial and terrestrial wealth; therefore, may you grant your protection to us at the time of trial. 5

Both, the generous donor and the war-frightened priest call upon you, O Lord of resplendence and venerability, in the struggles for the acquirement of wealth and wisdom, and you are pleased to help them ever, when assailed by ten-fold evil impulses from all directions. 6

The ten confederated evil impulses do not prevail upon you, O Lord of resplendence and venerability, against the liberal donor. The prayers of the leaders in life struggles, and the offerers of devotion prove fruitful; Nature's bounties also bless at the time of work and worship. 7

O Lord of resplendence and venerability, you assist the liberal donor when he is surrounded on all sides by the ten powerful impulses. At that time the pious war-frightened priest, walking with white robe and hairs braided, worships you with devotion and reverence. 8

वृत्राप्यन्यः समिथेषु जिघ्रते वृत्रान्यन्यो अभि रक्षते सदा ।
 हवामहे वा वृषणा सुवृक्तिभिरसे इन्द्रावरुणा शर्म यच्छतम् ॥९॥
 असे इन्द्रो वरुणो मित्रो अर्यमा युञ्जं यच्छन्तु महि शर्म सुप्रयः ।
 अवृत्रं ज्योतिरदितेर्क्रतावृधो देवस्य श्लोकं सवितुर्मनामहे ॥१०॥

vṛitrāṇy anyāḥ samithéshu
 jīghnate vṛatāṇy anyó abhī rakshate sádā | hāvāmahe vām
 vṛiṣhaṇā suvṛiktibhir asmé indrāvaruṇā śārma yachatam
 || 9 || asmé indro várūno mitró — || 10 || ॥

(८४) चतुर्वशीर्षित्वं सूक्तम्

(१-५) पञ्चमस्यास्य सूक्तस्य वैवायव्यमितिष्ठ अग्निः । इन्द्रावरुणौ देवौ १ विष्णुः अन्यः ॥

॥ आ वा राजानावध्वरे वधृत्यां हव्येभिरिन्द्रावरुणा नमोभिः ।
 प्र वा घृतावीं बाह्वोर्दधाना परि त्मना विष्टुरपा जिगति ॥१॥
 युवो राष्ट्रं बृहदिन्वति योयो सेतुभिररुचुभिः सिन्धीषः ।
 परि नो हेळो वरुणस्य वृज्या उरुं न इन्द्रः कृणवदु लोकम् ॥२॥
 कृतं नो यज्ञं विदधेषु चारुं कृतं ब्रह्माणि सुरिषु प्रशस्ता ।
 उपो रयिर्देवजूतो न एतु प्र णः स्पार्हाभिरुतिभिस्तिरेतम् ॥३॥

84.

Ā vām rājānāv adhvaré vavṛityām havyébhir indrāva-
 ruṇā nāmobbhiḥ | prā vām ghrītācī bhāvór dādhanā pári
 tmānā víshurupā jigāti || 1 || yuvó rāshṭrām bṛihád invati
 dyaút yaú setṛibhir arajjúbbhiḥ sinītháh | pári no hélo vá-
 ruṇasya vṛijyā urúm na indrah kṛiṇavad u lokám || 2 || kṛi-
 tām no yajñám vidátheshu cárum kṛitám bráhmāni sūrishu
 prasastá | úpo rayír devájūto na etu prā ṇa spārhábbhir
 ūtibhis tīretam || 3 ||

In one of your phases, you destroy evil and conflicts, whilst in the other, you maintain the holy laws. We call on you, O showerer of blessings, with praises. May you bestow upon us, O Lord of resplendence and venerability, protection and felicity. 9

O Lord of resplendence and of venerability, Lord of solar rays, and ordainer of eternal laws, may you grant us glory and spacious shelter. May the beneficent lustre of mother infinity and the praises of the divine creator, the promoter of law be innocuous to us. 10

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O sovereign Lord of resplendence and of venerability, I invite you with reverence and homage to bless our sacred works. We offer continuously, with the butter-ladle in our hands, oblations of varied forms to you. 1

Your vast kingdom of heaven gratifies the earth with rain. You bind the sinner with invisible bonds, not made of any rope. May the wrath of our lord of venerability pass away from us. May the Lord of resplendence create for us a wide field of work. 2

May you render the worship, offered amid the assemblies, fruitful; may the prayers, uttered by the worshippers, be successful. May God-sent riches come to us and may you also favour us with ever increasing enviable protection. 3

अस्मे इन्द्रावरुणा विश्वारं रुचिं घत्तं वसुमन्ते पुरुक्षुम् ।
 प्र य आवित्यो अर्गता मिनात्वमिता शूरो दयते वसुनि ॥४॥
 इयमिन्द्रं वरुणमष्ट मे गीः प्रावत्तोके तनये तृतुजाना ।
 सुरनासो देववीति गमेम युय पात स्वस्तिभिः सदा नः ॥५॥

asmé indrāvaruṇā viśvāvāram rayīm
 dhattam vāsumantam purukshūm | prā yā ādityō āṇṛitā
 mināty āmitā śūro dayate vāsūni || 4 || iyām indram vāru-
 ṇam aṣṭa me gīḥ prāvat toké tānaye tūtuajānā | surānāso
 devāvitiṁ gamema yūyām pāta — || 5 || ० ||

(८५) पञ्चाशीतितमं सूक्तम्

(१-५) पञ्चमस्यास्य सूक्तस्य मीमांसकमिदं सिद्धं ज्ञेयम् । वसुतो दंयता । मिदुप् इन्द्रः ।

पुनीषे वामरक्षसं मनीषां सोममिन्द्राय वरुणाय जुष्टम् ।
 घृतप्रतीकामुपसं न देवीं ता नो यामन्मुरुष्यनाममीकि ॥१॥
 स्पर्धन्ते वा उ देवहूये अत्र येषु ध्वजेषु विष्वः पतन्ति ।
 युवं तौ इन्द्रावरुणावमित्रान्हृतं पराचुः शर्वा विपूचः ॥२॥
 आपश्चिदि स्वयंशसुः सदाःसु देवीरिन्द्रं वरुणं देवता धुः ।
 कृष्टीरन्यो धारयति प्रविक्ता वृत्राण्यन्यो अंशुतीनि हन्ति ॥३॥

85.

Punishé vām arakshāsam manishām sōmam indrāya vā-
 ruṇāya jūvat | ghṛitāpratīkām ushāsam nā devīm tā no
 yāmann urushyatām abhīke || 1 || spārdhante vā u devahūye
 ātra yēshu dbvajēshu didyāvah pātanti | yuvām tām indrā-
 varuṇāv amitrān hatām parācaḥ śārvā vishūcaḥ || 2 || āpaś
 cid dhī svāyaśasaḥ sādassu devīr indram vāruṇam devātā
 dhūb | kṛishṭīr anyō dhārāyati prāviktā vṛitrāny anyō apra-
 tīni hanti || 3 ||

O Lord of resplendence and venerability, may you grant us riches of every kind—the store of treasure, plenty of food, and every blessing. The Lord of effulgent light, the brave, punishes men devoid of truth, and gives boundless treasures to the faithful devotees. 4

May this, my song, earnestly offered by me, reach the Lord of resplendence and venerability and win for me sons and grandsons. May we be affluent with precious gems and offer our homage to Nature's bounties; may you all ever cherish us with blessings. 5

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I offer you, O Lord (resplendent and venerable, both) my adorations, uninterrupted by the evil-minded persons; and present the libation to you. I offer my devotional love that shines like a dawn, and is an embodiment of affection. May He, in both the capacities, be near us and guard us at the struggle against distress. 1

In the event of a conflict between evil forces and us and in those contests in which bright (weapons) of worldly temptations fall upon our banners (of justice), may you, O Lord of resplendence and venerability both, destroy the evils with your shaft, route them out and scatter in all directions. 2

The divine celestial elixir is self-lucid and endowed with the blessings of Lord of resplendence and venerability at sacred places of worship,—our Lord of venerability sustains the mankind, distinct and sundered (according to vice and virtue) and the other one slays formidable evil forces. 3

स सुक्रतुर्कृतचिदन्तु एतान् य आदित्य शर्वसा वां नमस्त्वान् ।
 आववर्तदवसे वां हविष्मान्तुदित्स सुविताय प्रयस्त्वान् ॥१॥
 ह्यमिन्द्रं वरुणमष्ट मे गीः प्रावत्तोके तनये तृतुजाना ।
 सुरजासो देववीतिं गमेम युयं पात स्वस्तिभिः सदा नः ॥२॥

sā sukrātur ṛitacīd astu hotā yā āditya śā-
 vasā vām nāmasvān | avavartad āvase vām havishmān āsāt
 it sā suvitāya prāyasvān || 1 || iyām indraṃ vāruṇam aṣṭa
 me gīḥ — || 5 || 7 ||

(८९) ऋग्वेदीयानां सूक्तम्

(१-८) अष्टपञ्चाशत् सूक्तस्य देवतावर्गविहितं ऋषिः । वक्त्रो देवता । विदुषः पन्त्रः ॥

०८६ धीरा त्वस्य महिना जनूंषि वि यस्तस्तम्भ रोदसी चिदुर्वी ।
 प्र नाकमृचं नुतुदे ब्रह्मन् द्विता नक्षत्रं पप्रथञ्च भूमं ॥१॥
 उत त्वया तन्वांश्च सं वेदे तत्कदा न्वन्तर्वरेणे भुवानी ।
 किं मे हव्यमह्णानो जुपेत कदा मृच्छीकं सुमना अभि त्व्यम् ॥२॥
 पृच्छे तदेनो वरुण दिदृक्षपो एमि चिकितुषो विपृच्छम् ।
 समानमिन्मे कवचं भिदाहुरयं तुभ्यं वरुणो हर्षीते ॥३॥

66.

Dhūrā tv āsya mahinā janūū-hi vī yās tastāmbha rō-
 dasī cid urvī | prā nākam ṛishvām nunude bṛihāntam dvitā
 nākshatram paprāthac ca bhūma || 1 || utā svāyā tanvā sām
 vade tāt kadā nv āntar vāruṇe bhuvāni | kīm me havayām
 āhṛiṇano juṣheta kadā mṛīḷikām sumānā abhi khyam || 2 ||
 pṛichē tād éno varuṇa didṛīkshāpo emi cikitūsho vipṛī-
 cham | samānām in me kavāyaś cid ahur ayām ha tūbhyam
 vāruṇo hṛiṇite || 3 ||

May the devout worshipper derive benefit from devotion, when offering adoration to our Lord of resplendence and venerability, the Infinite, both, endowed with strength and worthy of reverence. The priest, liberal of oblations, invites you (O Lord), for your satisfaction; may he, with all abundance enjoy happiness. 4

May this, my song, earnestly offered, reach the Lord of resplendence and venerability and win me sons and grandsons. May we be affluent with precious gems and offer our homage to Nature's bounties; may you all ever cherish us with blessings. 5

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By the greatness (of our venerable Lord) are the births of the steller bodies. He puts the vast heaven and earth in their position. It is He, who puts the glorious sun and beautiful constellations to their two-fold task and spreads out the earth. 1

And I, with my own heart, ask: "When shall I be one in Him, in my Lord?" Would He ever accept my dedicated offerings? Also: "When shall I, through the ecstasy of joy experience His gracious presence before me?" 2

Desirous of beholding you, O venerable Lord, I inquire what my sin is. I go to the wise in quest and seek their advice; all the sages, verily, say to me the same—"this Lord, verily, is displeased with you." 3

किमागं आस वरुण ज्येष्ठं यत्स्तोतारं जिघांससि सखायम् ।
 प्र तन्मे वोचो दूळन स्वधावोऽव त्वानेना नमसा तुर इयाम् ॥४॥
 अव द्रुग्धानि पित्र्यां सृजा नोऽव या वयं चक्रेमा तनुभिः ।
 अव राजन्पशुवृषं न तायुं सृजा वत्सं न दाक्षो वसिष्ठम् ॥५॥
 न स स्वो दक्षो वरुण धृतिः सा सुरां मन्युर्विभीदको अर्षित्तिः ।
 अस्ति ज्वायान्कनीयस उपरे स्वप्नश्चेदवृतस्य प्रयेता ॥६॥

kīm āga āsa varuṇa jyēśhṭham yāt sto-
 tāraṁ jīghāṁsasi sākḥāyam | prā tām me voco dūlabha sva-
 dhāvó 'va tvānenā nāmasā turā iyām || 4 || āva drugdhāni
 pītryā srijā nó 'va yā vayāṁ cakrīmā tanúbhiḥ | āva rājan
 paśutrīpam ná tāyūṁ srijā vatsāṁ ná dāmno vāsishṭham
 || 5 || ná sá svó dāksho varuṇa dhrútiḥ sá sūrā manyúr vi-
 bhídako ácittiḥ ! ásti jyāyān káníyasa upāre svāpnas canéd
 ānṛitasya prayotā || 6 ||

अरं दासो न मीकृहुषे कराण्यहं देवाय मूर्ण्येऽनागाः ।
 अचेतयदचितो देवो अर्यो गृत्सं राये क्वितिरो जुनाति ॥७॥
 अयं सु तुम्यं वरुण स्वधावो हृदि स्तोम उपभ्रितश्चिदस्तु ।
 शं नः क्षेमे शमु योगे नो अस्तु यूयं पात स्वस्तिभिः सदा नः ॥८॥

āraṁ dāsó ná mīkṛhúshe karāṇy
 abhām devāya bhúrṇpayé 'nāgāḥ | ácetayad acíto devó aryó
 grītsam rāyé kavítaro junāti || 7 || ayām sú túbhyam va-
 ruṇa svadhāvo hṛidí stóma úpaśritas cid astu | sām naḥ
 kshéme śām u yóge no astu yūyām pāta — || 8 || * ||

O virtuous Lord, what has been my great sin that you should seek to penalise your loyal and friendly worshipper? Tell me soon, O resplendent Lord so that repentant and freed from sin, I quickly approach you with deep veneration. 4

May you free us from bonds, inherited from our forefathers, and from those, for which we are ourselves responsible. O sovereign Lord, liberate me, the most celebrated and penancing self, from my animal passions, like a calf set free from its tether. 5

O virtuous Lord it is not our own choice, but our hard environments that betray us. It is the vice of intoxication, wrath, gambling and carelessness. And again, it is the handicap of the ill-company of the elder with the young. Even a dream is provocative to falsehood. 6

Liberated from sin, may I perform diligent service like a dedicated servant to the divine showerer of blessings, the sustainer of the world. May He, the sagacious Lord, give intelligence to the unwise. May the sagacious Lord guide the worshipper on the path of prosperity. 7

May this adoration, O self-sustained Lord, be heartily appreciated. May we succeed in retaining what we have earned and be able to acquire more through your grace, and may you (with all your divine powers) cherish us with blessings. 8

(८७) गङ्गातीर्तिनं सूक्तम्

(१-७) सतर्पस्यास्य वरुणस्य यैश्वर्यमिहसिद्धं त्रयिः । वरुणो देवता । विष्णुः प्रभुः ॥

१९॥ रदत्पथो वरुणः सूर्याय प्राणींसि समुद्रिया नदीनाम् ।
 सर्गो न मृष्टो अर्वतीर्कतायश्चकार मुहीरवनीरहभ्यः ॥१॥
 आत्मा ते वातो रज आ नवीनोत्पशुर्न भूर्णिर्यवसे सप्तवान् ।
 अन्तर्नीही गृह्णीती रोदसीमे विश्वा ते धाम वरुण प्रियाणि ॥२॥

67.

Rādat pathó varuṇaḥ sūryāya prāṇānsi samudriyā na-
 dīnām | sārgo nā śrīṣṭhó ārvatīr ṛitāyaṁ cakāra mahīr avā-
 nīr āhabhyaḥ || 1 || ātmā te vāto rāja ā navīnot paśūr nā
 bhūṛṇīr yāvase sasavān | antār mahī bṛihatī ródasīmē vīśvā
 te dhāma varuṇa priyāṇi || 2 ||

परि स्पशो वरुणस्य स्मदिष्टा उमे पश्यन्ति रोदसी सुमेके ।
 ऋतावानः कवयो यज्ञधीराः प्रचेतसो य इपयन्त मन्म ॥३॥
 उवाच मे वरुणो मेधिराय त्रिः सप्त नामाभ्या विमर्ति ।
 विद्वान्पदस्य गुह्या न वोचयुगाय विप्र उपराय शिक्षन् ॥४॥
 तिस्रो थावो निहिता अन्तरिक्षान्तिस्रो भूमीरुपराः षड्विधानाः ।
 गृत्सो राजा वरुणश्चक्रे एतं दिवि प्रेङ्खं हिरण्ययं शुभे काम ॥५॥

pāri spaśo varuṇasya smād-
 iṣṭā ubhé paśyanti ródasi suméke | ṛitāvānaḥ kavāyo ya-
 jñādhirāḥ prācetaso yā ishāyanta mánma || 3 || uvāca me
 varuṇo mēdhirāya trīḥ sapta nāmāghnyā bibhartī | vidvān
 padāsya gūhyā nā vocad yugāya vipra úparāya śikṣhan
 || 4 || tisró dyāvo níhitā antār asmin tisró bhūmīr úparāḥ
 śhādvīdhanāḥ | grītso rājā varuṇaḥ cakra etāṁ divī preñ-
 khām hiraṇyāyaṁ śubhé kām || 5 ||

The most venerable Lord cuts a pathway out for the radiant sun and sets free the waters of the rivers, generated in the firmament. He does it in no time in most natural way as the mare rushes in race in order. He makes great channels for the days to follow. ¹

The wind is like your breath, which gives out sounds through the region like an animal that seeks his fodder in pastures. O most venerable Lord, manifested between the vast and spacious heaven and earth, are all the glorious forms that delight you. ²

The efficient, spies of the most venerable Lord, who are sent forth upon their errand, survey the well-formed and well-fashioned two world-halves and they also behold the persons who are truthful, who are poets, well-versed in worship, and are genius and who offer prayers to the Lord. ³

The wise and intelligent venerable Lord, while unfolding the mysteries of knowledge to me, His intelligent and diligent disciple, told me by way of instruction thus: The imperishable divine speech has thrice-seven appellations. ⁴

In Him invisibly rest three regions, and in Him are confided the three earths, with six seasons. The most adorable sovereign Lord has made this golden sun undulating like a pendulum in the sky and diffusing the glorious light. ⁵

अवु सिन्धुं वरुणो यौरिव स्वाहृप्तो न खेतो मृगस्तुविष्मात् ।
 गम्भीरशंसो रजतो विमानः सुपारश्वः सतो अस्य राजा ॥६॥
 यो मृळ्याति वृकुपे चिदागो वयं स्वाम् वरुणे अनागाः ।
 अनु मृतान्यदितेऽमृतो यूपं पात स्वस्तिभिः सदा नः ॥७॥

áva sīndhūṃ vāraṇo
 dyaúr iya sthād drapsó ná evetó mṛigás túvishmān | gam-
 bhīrāṣaṇso rájaso vimānaḥ supārākshatraḥ sató asya rájā
 || 6 || yó mṛīḷáyāti cakrúshe cid ágo vayám syāma vārune
 ānāgāḥ | ānu vratāny áditer řidhānto yūyám pāta —
 || 7 || ० ||

(< <) मद्यप्रीतिनं सूक्तम्

(1-७) सतर्पस्यास्य सूक्तस्य वैश्वदेवविर्भक्तिः कविः वरुणो देवता । विष्णुः उक्तः ।

१०० प्र शुन्ध्युवं वरुणाय प्रेष्टां मतिं वसिष्ठ मीळ्युषे भरस्व ।
 य इमर्वांश्च करति यजत्रं सुहृत्सामघं वृषणं गृह्णन्तम् ॥१॥
 अघा न्वस्य संदृशं जगम्बान्मेरनीकं वः प्रपद्ये मति ।
 स्वर्गपदश्मभधिपा उ अन्धोऽभि मा वपुर्दृशो निनीयात् ॥२॥
 आ यद्गुहाव वरुणश्च नाष्टं प्र यत्समुद्रनीग्याव मर्च्यम् ।
 अधि यदुपां सुमिध्वराव प्र प्रेक्ष्य ईक्ष्यावहे शुभे कम् ॥३॥

88.

Prá ṣundhyūvaṃ vāraṇāya prēśthām matīm vasishṭha
 mīlhushe bharasva | yá im arvāñcam kárate yájatram sa-
 hásrāmaghaṃ vṛiṣhaṇam bṛihāntam || 1 || ádhā nv āsya sam-
 drīṣam jagannvān agnér ānikam vāraṇasya mañsi | svār yád
 āṣmann adhipā u ándho 'bhī mā vāpur dṛiṣāye ninīyāt
 || 2 || á yád ruháva vāraṇas ca nāvam prá yát samudrām
 iráyāva mádhyam | ádhi yád apēm snúbhiṣ cárāva prá
 preñkhá īkhañvāhai ṣubhé kām || 3 ||

Self-radiant as the sun, the venerable Lord keeps the ocean within its limits. He is transparent as a drop, vigorous as a lion, worthy of profound praise, setter of bird-like stars in space, the great saviour, and the ruler of this existing creation. 6

May we be free from sin against the venerable Lord, who shows compassion even to the sinners. May we duly observe the laws of mother infinity. May you all ever cherish us with blessings. 7

88

Offer pure and delightful praise, O pious-most devotee, to the bounteous showerer, the venerable Lord. He brings on to us the vast and holy sun, laden with a thousand vast treasures. 1

Hastening to come to His presence, may I worthily glorify the aggregated radiance of our venerable Lord. He is the imbibor of the feed, i. e., the exhilarating beverage of devotion, expressed by the stones of chanting. May He render my body beautiful and pure. 2

When I, the pious-most self and venerable Lord, get into the boat together, and sail into the midst of the ocean, and ride over the ridges of waters, then we both swing like a pendulum happily. 3

वसिष्ठं ह वरुणो नाव्यावाहयिं चकार स्वपा महोभिः ।
 स्तोतारं विप्रः सुदिनत्वे अह्नां यादु थायन्ततन्वादुपासः ॥२॥
 कः त्वानि नो मुख्या वभूवुः सचावह यद्वृकं पुरा चित् ।
 बृहन्तं मानं वरुण स्वधावः सुहस्रहारं जगमा गृहं ते ॥५॥
 य आपिर्मित्यो वरुण प्रियः सन्त्वामागौंसि कृणवत्सर्वा ते ।
 मा त एनस्वन्तो यस्मिन्भुजेम वन्धि प्मा विप्रः स्तुवते वरुणम् ॥६॥
 ध्रुवारु त्वानु क्षितिपु क्षियन्तो व्यस्मत्पाशं वरुणो सुमोचत् ।
 जवो वन्वाना अदितेरुपस्यायुयं पात त्वास्तिभिः सदा नः ॥७॥

vásishṭham ha vá-
 ruṇo nāvy ádhād řishim cakāra svāpā mähobhiḥ | stotāram
 viprah sudinatvé áhnām yān nú dyāvas tatānan yād ushā-
 sah || 4 || kvā tyāni nau sakhyā babbhuvuḥ sácāvabe yād
 avřikām purā cit | bñihāntam mānam varuṇa svadhāvaḥ sa-
 hāsradvāram jagamā gñihām.te || 5 || yā āpř nityo varuṇa
 priyāḥ sán tvām āgānsi kñiñavat sákḥā te | mā ta énasvanto
 yakshin bhujema yandhí řhmā vípra stuvaté várūtham
 || 6 || dhruvāsu tvāsú kshitiřshu kshiyānto vy āsmāt pásam
 várūṇo mumocat | ávo vanvāná áditer upāsthād yūyām
 pāta || 7 || ३० ||

(८९) नचनवतितयं सूक्तम्

(१-५) पञ्चमस्त्याम् सूक्तम् देव्यावर्गविशेषात् कृषिः । वरुणो देवता । (१-७) प्रथमादि-
 चतुर्दशं गायत्री, (५) पञ्चम्याय अगती उच्यते ॥

॥१॥ सो धु वरुण मृन्मयं गृहं राजन्नहं गमम् । मूळा सुक्षत्र मूळ्यं ॥१॥
 यदेमि प्रस्फुरन्निव हतिर्न ध्मातो अत्रिवः । मूळा सुक्षत्र मूळ्यं ॥२॥
 कत्वः समह दीनतां प्रतीपं जगमा शुचे । मूळा सुक्षत्र मूळ्यं ॥३॥

Mó shú varuṇa mñinmāyam gñihām rājann ahām ga-
 mam | mñilā sukshatra mñilāya || 1 || yād émi praspðurānn
 iva dñitir ná dhmató adrivah | mñilā s. m. || 2 || krátvah sa-
 maha dñatā pratipām jagamā suce | mñilā s. m. || 3 ||

So the venerable Lord places the pious-most self in the boat, and taking him in His protection raises him to the status of a singer. Soon after the days shine bright; whilst the nights broaden in and the dawns are lengthened. 4

What has become of our those remote friendships? When without enmity, shall we again walk together? Let us preserve our relations, unimpaired as before. O self-sustained venerable Lord, may I enter your lofty house, which has a thousand portals. 5

If your true ally commits any offence against you, still O adorable Lord, he has ever been your dear. Offending you, none shall enjoy. May you, O wise, bestow on your worshipper a secure abode. 6

While dwelling in these durable habitations, may you, venerable Lord, untie our bonds that bind us. May we enjoy His protection, and win favour from the lap of mother infinity. May you all ever cherish us with blessings. 7

89

May I never enter, O sovereign Lord, into the house of clay; bless me, O saviour; mercy, my Lord. 1

When, O Lord of justice, I move along tremulous, like an inflated skin, bless me, O saviour; mercy, my Lord. 2

O opulent and bright, if through weakness, I have erred and gone astray, bless me, O saviour; mercy my Lord. 3

अपां मध्य तस्मिंवांसं तृष्णाविदसरितारम् । मूळा मुञ्जत्र मूळये ॥४॥
 यत्किं चेदं वरुण देव्ये जनैऽभिद्रोहं मनुष्याश्च भ्रमामसि ।
 अथिती यत्तव धर्मा युयोपिम मा नस्तस्मादेनेसो देव रीरिपः ॥५॥

apām

mādhye tasthivānsam trīṣṇāvidaḥ jaritāram | mūlā s. m.
 || 4 || yāt kīm cedām varuṇa davye jāne 'bhidrohām manu-
 sbyāḥ cārāmasi | ācittī yāt tāva dhārmā yuyopimā mā naś
 tasmād énaśo deva rīrishah || 5 || ॥

(१०) नवमितयं सूक्तम्

(1-७) ततश्चेत्यास्य सूक्तस्य नैवावकविर्वांसिह ऋषिः । (१-४) वयमादिषत्तुर्देवा वायुः ।

(५-७) पञ्चम्यादितृणस्य वेन्द्रवायु देवते । विदुर् इन्द्रः ॥

॥२५॥

प्र वीरया शुच्यो दद्रीरे वामध्वर्युभिर्मधुमन्तः सुतासः ।
 वह वायो नियुतो याह्यच्छा पिबा सुतस्यान्धसो मदाय ॥१॥
 ईशानाय प्रहृतिं यस्त आनृद्धवि सोमं शुचिपास्तुभ्यं वायो ।
 कृणोषि ते मर्त्येषु प्रशस्तं जातोजातो जायते वाज्यस्य ॥२॥
 राये नु यं जज्ञातु रोदसीमे राये देवी धिषणा धाति देवम् ।
 अघे वायुं नियुतः सभ्वत स्वा उत श्वेतं वसुधितिं निरेके ॥३॥

90.

Prá vīrayā śúcayo dadrire vām adhvaryúbhir mādhu-
 mantah sutāsah | vāha vāyo niyūto yāhy áhā pibā sutā-
 syándhaso mādāya || 1 || īśānáya práhutiṁ yās ta ānaṭ'chúciṁ
 sómam śucipās túbhyam vāyo | kṛiṇóshi tám mártyesbu
 praśastām jātó-jāto jāyate vājy áśya || 2 || rāyé nú yām
 jajñātū ródasimé rāyé devī dhishāṇā dhāti devām | ádha
 vāyúm niyūtaḥ saścata svá uta śvetām vásudhitiṁ nirekṣé
 || 3 ||

Thirst distresses your worshipper, though he stands in the midst of waters; bless O saviour; mercy, my Lord. 4

Whatever offence we men commit against divine beings, and whichever your laws we violate through ignorance, may you not, O Lord, be harsh to us on account of that iniquity. 5

90

The sweet loving devotional songs are offered to you, O Lord of motivation, by the priests; therefore, harness your steed-like forces, come hither and cherish our expressed devotional love, till it makes you joyful. 1

O cherisher of loving devotion, Lord of vitality, you elevate him who among mortals offers you an excellent homage of sweet melodies. Whilst he is born, again and again, he is born for wealth and prosperity. 2

Wherever there is poverty, the yoked steeds carry the Lord of motivation, white in complexion (i. e. flawlessly honest) and the dispenser of wealth: whom heaven and earth bear for the sake of riches, and whom the divine language of praise sustains as a deity for the sake of affluence and wealth. 3

पुच्छुपुष्पः सुदिनां अरिषा उरु ज्योतिर्विविदुर्दीप्यानाः ।
 नव्यं चिद्व्यमुल्लिखो वि वंशुस्तेषामनु प्रदिवः सत्तुरापः ॥४॥
 ते मुखेन मर्तसा दीप्यानाः स्वेन युक्तासुः क्रतुना वहन्ति ।
 इन्द्रायसु वीरवाहं रथं वागीशानयोरभि पृक्षः सचन्ते ॥५॥
 ईशानासां ये दधन्तु त्वणो गोभिरश्वेनैर्वर्त्मभिर्हिरण्यैः ।
 इन्द्रवायु सूर्यो विश्वमायुरवेन्द्रिर्वीरः पुनतानु सद्युः ॥६॥
 अर्वन्तो न श्रवंतो भिक्षमाणा इन्द्रवायु सुदृतिभिर्वसिष्ठाः ।
 वाजसन्तः स्ववसे हवेम युधं पतन्तु स्वरिभिः सदा नः ॥७॥

ushānn ushāsah sudīnā aripṛā urū jyōtir vividur dī-
 dhyānāḥ | gavyam cid ūrvām usījo vī vayras tēshām ānu
 pradīvah sastrur āpah || 4 || tē satyēna mānasā dīdhyānāḥ
 svēna yuktāsah krātunā vahanti | indravāyū vīravāham rā-
 tham vām īśānāyor abhi pṛikshah sacante || 5 || īśānāso yē
 dādhathe svar nō gōbhīr āśvebhir vāsubhir hīraṇyāiḥ | in-
 dravāyū sūrāyo viśvam āyur ārvadbhir vīraḥ pṛitanāsu sah-
 yuh || 6 || ārvanto nā śravaso bhīkshamāṇā indravāyū su-
 sbhūtībhir vāsīsbhāḥ | vājayāntaḥ sv āvase huvema yūyām
 pāta — || 7 || 12 ||

(२१) एतद्वर्तमानं सूत्रम्

(१-७) सत्तुरापस्य सत्तुरापः शिवः । (१, ३) प्रथममहोदययोर्महोदयः,

(३, ५-७) द्वितीयया अश्विन्यादिपतसुवाद्येन्द्रः पृथगेति । विदुः पृथः ॥

॥ ३१

कुविद्रुह नमसा ये वृधासः पुरा देवा अनव्यास आसन् ।
 ते वायवे मनवे वाधितायाः वासवक्षपसं सूर्येण ॥१॥

Kuvīd aṅgā nāmasā yē vridhāsah purā devā anavadyāsa
 āsan || tē vāyāve mānave bādhitāyāvāsayaann ushāsah ā-
 ryaṇa || 1 ||

The spotless dawns with fair bright days have broken, and shining radiantly, obtain the vast light from the sun; desirous to recover it they obtain their wealth of cattle, and the eternal streams of water subsequently issue for their good. 4

O Lord of resplendence and of motivation, those divine powers, with truth in their minds, assiduous in the discharge of their own duties, bring to you a chariot of heroes, and present to you the lords, the viands. 5

May those munificent lords, who give us heavenly light, and confer upon us the gifts of cattle, horses, treasures and gold, overcome the enemies in battles with their cavalry and infantry. 6

We, the pious-most seekers, exerting all our power-like horses, and soliciting food and strength, invoke with laudations Lord of resplendence and of motivation, for our aid; may you all ever cherish us with blessings. 7

The venerable worshippers, by promptly and frequently adoring Lord of motivation with reverence, have been free from reproach. They now invoke dawns and the sun also to gain the favour of Lord of motivation and for the preservation of the embarrassed mankind. 1

उशन्ता दृता न दमयि गोपा मामश्न पायः शरदंश्च पूर्वीः ।
 इन्द्रवायु सुष्टुतिर्वीमियाना मार्दीकर्मष्टि सुवितं च नव्यम् ॥२॥
 पीवोअन्नो रयिवृधः सुमेधाः श्वेतः सिंपक्ति नियुतामभिःश्रीः ।
 ते वाचवे समनसो वि तस्युर्विश्वेन्नरः स्वपत्यानि चक्रुः ॥३॥
 यावत्तरस्तन्वोरे यावदोजो यावन्नरश्चक्षसा दीर्घ्यानाः ।
 शुवि सोमं शुचिपा पातमस्मे इन्द्रवायु सदतं वृहिरेदम् ॥४॥

usántā dūtā ná dábbhāya gopā māsās ca pātháh
 sarádaṣ ca pūrvīḥ | indravāyū susṭutír vām iyāná mārḍi-
 kām itte suvitām ca návyam || 2 || pívoannāñ rayivrīdhaḥ su-
 medbhāḥ śvetāḥ sishakti niyūtām abhiṣṛīḥ | té vāyāve sá-
 manaso ví tasthur viśvén náraḥ svapatyāni cakruḥ || 3 ||
 yávat táras tanvò yávad ójo yávan náraḥ cākṣhasā dīrhyā-
 nāḥ | śúcim sómam śucipā pātam asmé indravāyū sádatam
 barhír édám || 4 ||

नियुवाना नियुतः स्पर्धवीरा इन्द्रवायु सग्रथं यातमर्वाक् ।
 इदं हि वो प्रभृतं मध्वो अग्रमर्धं प्रीणाना वि मुमुक्तमस्मे ॥५॥
 या वो शतं नियुतो याः सहस्रमिन्द्रवायु विश्ववाराः सचन्ते ।
 आभिर्यातं सुविदत्राभिरर्वाक्पानं नरा प्रतिभृतस्य मध्वः ॥६॥
 अवेन्तो न श्रवसो भिक्षमाणा इन्द्रवायु सुष्टुतिभिर्वसिष्ठाः ।
 वाजयन्तः स्ववसे हुवेम युयं पात स्वस्तिभिः सदा नः ॥७॥

niyuvāná niyúta spārbhāvīrā indravāyū
 sarátham yātam arvák | idám hí vām prābhṛitam mādhyo
 ágram ádha prīṇāná ví mumuktam asmé || 5 || yá vām ṣa-
 tām niyúto yāḥ sahásram indravāyū viśvāvārāḥ sácante |
 ábhir yātam suvidátrābhir arvák pātām narā prátibhṛita-
 sya mādhyah || 6 || árvanto ná śrávaso — || 7 || ॥

O Lord of resplendence and of motivation, preservers of mankind, eager as envoys, may you not be ill-disposed towards us and do us harm. Please carry us safe through many months and years. Our sincere praise, addressed to you, solicits happiness and excellent wealth. 2

The intelligent, bright Lord of motivation is glorious with the yoked cosmic steeds. He favours those men who are well-fed and abound in riches. They are of one mind, ever ready to worship Him, and are the leaders of such pious ceremonies as are productive of excellent progeny. 3

O Lord of resplendence and of motivation, acceptors of the sweet elixir of loving devotion, as far as your individual power and strength permit you, and so far as men whose eyes have vision behold. May you sit here in the assembly, and O the enjoyer of bristling elixir, drink with us. 4

May Lord of resplendence and of motivation come together hitherward in a car, harnessed with yoked steeds. This prime of the sweet beverage has been offered to you. Please be delighted, and liberate us from sin. 5

O Lord of resplendence and motivation, gracious minded, come to our presence and drink the sweet beverage offered to you. Please come with the speed of a hundred and a thousand yoked horses. 6

We, the pious-most seekers, exerting all our power like horses and soliciting food and calling on you with strength, invoke with laudations the Lord of resplendence and of motivation for our aid. May you all ever cherish us with blessings. 7

(९२) दिनचरितम् सूक्तम्

(१-५) यद्यर्चस्यास्य सूक्तस्य वैधावर्णितसिद्ध क्रतिः । (१, ३, ५) ययमाजुतीयापदनीमाधृषा वायुः
(३, ५) द्वितीयापदयोधेनवाधृ देवते । त्रिष्टुप् छन्दः ॥

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आ वायो भूष शुचिषा उप नः सहस्रं ते नियुतो विश्ववार ।
 उपो ते अन्धो मर्यमयामि यस्य देव दधिषे पूर्वपेयम् ॥१॥
 प्र सोता जीरो अध्वरेष्वस्थात्सोममिन्द्राय वायवे पिबध्ये ।
 प्र यद्वा मध्वो अग्रियं भरन्त्यध्वर्यवो देवयन्तुः शर्चीभिः ॥२॥
 प्र यामिर्यासिं द्वाभ्यां सुमच्छां नियुद्धिर्वायविष्टये दुरोणे ।
 नि नो रयिं सुभोजसं युवस्व नि वीरं गज्यमध्वर्यं च राधः ॥३॥
 ये वायवं इन्द्रमादनास आदेवासो नितोऽनासो अर्यः ।
 धन्तो वृत्राणि सूरिभिः प्याम सामाङ्गांसो युधा नृभिरमित्रान् ॥४॥
 आ नो नियुद्धिः क्षतिर्नीभिरध्वरं सहस्रिणीभिरुप याहि युद्धम् ।
 वायो अस्मिन्स्तवने मादयस्व युयं पात स्वस्तिभिः सदा नः ॥५॥

92.

Ā vāyo bhūṣha śucipā ūpa naḥ sahasraṁ te niyūto
 viśvavāra | ūpo te āndho madyam ayāmi yasya deva da-
 dhishé pūrvapéyam || 1 || prá sōtā jīró adhvaréshv asthāt
 sōmam indrāya vāyāve pibadhyai | prá yād vām mādghvo
 agriyām bhāranty adhvaryāvo devayāntaḥ śācībhiḥ || 2 ||
 prá yābhir yāsi dāsvānsam āchā niyūdbhir vāyav ishṭāye
 duroṇé | ná no rayim subhójasam yuvasva ná vīraṁ gāv-
 yam āsvyam ca rādhaḥ || 3 || yé vāyāva indramādanāsa
 ādevāso nitōsanāso aryāḥ | ghnānto vritrāni sūrbhiḥ shyāma
 sāsavānsa yudhā nṛbhir amitrān || 4 || ā no niyūdbhiḥ śa-
 tinibhir adhvarām sahasrinibhir ūpa yāhi yajūām | vāyo
 asmīn sāvane mādayasva yūyām pāta — || 5 || ॥

(९३) दिनचरितम् सूक्तम्

(१-८) यद्यर्चस्यास्य सूक्तस्य वैधावर्णितसिद्ध क्रतिः । इन्द्राग्नी देवते । त्रिष्टुप् छन्दः ॥

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शुचिं नु स्तोमं नवजातमुद्येन्द्राग्नी वृत्रहणा जुषेयाम् ।
 उभा हि वीं सुहवा जोहवीमि ता वाजं सय उरुते धेष्टा ॥१॥

93.

Śūcim nū stōmam nāvajātam adyēndrāgnī vritrahanā
 jushéthām | ubhā hī vām suhāvā jōhavīmi tā vājam sadyā
 uṣatē dhēśṭhā || 1 ||

O wind-divine, drinker of the heavenly elixir and bounteous giver, come to us specially as your thousands of cosmic yoked steeds drive you. I offer you the exhilarating viands. You have the prior claim in this drink amongst all Nature's powers. 1-2

O wind-divine, come to us with those speedy waves, the yoked steeds, with which you reach the devotee, offering homage in his own home, and bestow upon us wealth and children along with kine and horses. 3

May we overcome our evils in the life's struggle through the aid of our brave senses, and may we be the destroyers of adversaries by the aid of such pious fellowmen, who are the exhilarators of the Lord of resplendence and of motivation, the reciters of the divine hymns and conquerers of formidable foes. 4

May you come, wind-divine, to our solemn worship with the yoked forces which are in hundreds and thousands. May you be exhilarated at our ceremony, and may you all ever cherish us with blessings. 5

O Lord of resplendence and fire-divine, may you be pleased today by this pious and newly composed praise. Repeatedly we invoke you both as you are worthy of invocation. You are the best bestower to give food promptly upon him who solicits you. 1

ता सानसी शवसाना हि नूनं सांकवृथा शवसा शशुवांसा ।
 क्षयन्तो रायो यवसस्य भूरः पूरु वाजस्य स्थविरस्य घृष्वेः ॥२॥
 उपो ह यद्विदथै वाजिनो गुधीभिर्विप्राः प्रमत्तिमिच्छमानाः ।
 अर्वन्तो न काष्ठो नक्षमाणा इन्द्रामी जोहुवतो नरस्ते ॥३॥
 गीभिर्विप्रः प्रमत्तिमिच्छमान ईद्रे रुयि यशसं पूर्वमाजम् ।
 इन्द्रामी वृत्रहणा सुवज्रा प्र नो नव्येभिस्तिरतं देव्योः ॥४॥

tā sānasī śavasānā hi bhūtām sākam-
 vṛdhā śavasā gūṣuvāṁsā | ksháyantau rāyó yávasasya bhú-
 reh prīṅktām vājasya sthāvīrasya ghr̥ṣhveḥ || 2 || úpo ha
 yád vidátham vājīno gūr dhibhír víprāḥ prāmatim ichámā-
 nāḥ | árvanto ná káshthām náksamāṇā indrāgnī jóhuvato
 náras té || 3 || gīrbhír vípraḥ prāmatim ichámāna ítte rayīm
 yaśásam pūrvabhājam | indrāgnī vṛtrahanā suvajrā prá no
 návyebhis tiratam deshnaḥ || 4 ||

सं यन्मही मिथुनी स्पर्धमाने तनुरुवा शरसाना यतति ।
 अदेवयु विदथे देवयुभिः सत्रा हतं सोमसुता जनेन ॥५॥
 इमाम् पु सोमसुतिसुपं न इन्द्रामी सोमनुसायं यातम् ।
 नू चिदि परिमुञ्चार्थे असाना वां शश्वद्विर्वृतीय वाजैः ॥६॥
 सो अग्न पुना नर्मसा समिद्धोऽच्छो मित्रं वरुणमिन्द्रं वोचैः ।
 यत्तीमार्गश्चक्रमा तत्सु मृळ तदयुमादितिः शिश्रथन्तु ॥७॥

sām yān mahī mithatī
 spārdhamāne tanūrūcā śūrasātā yātaite | ádevayum vidáthe
 devayúbhiḥ satrá batam somasútā jánena || 5 || 16 ||

imām u sbū sómasutim úpa na éndrāgnī saumanasāya
 yātam | nú cid dhī parimamnathe asmān ā vām śāśvadbbhīr
 vavṛitiya vājaiḥ || 6 || só agna enā námasā sāmiddhó 'chā
 mītrām varuṇam indram voceḥ | yāt sīm āgaṣ cakṛimā tát
 bū mṛiḷa tād ariyamāditiḥ śiśrathantu || 7 ||

You two, O the demolishers of hostility, are desired by all. You grow together, increasing in vigour, O Lords of strength-giving food, may you grant us substantial invigorating nourishment. 2

Those leaders, offerers of homage, who, desiring your favour, celebrate the sacrifice with holy ceremonies, hasten to worship you, like horses to a battle-field, and repeatedly invoke the Lord of resplendence and the fire-divine. 3

The pious sage, seeking your favour, glorifies you with praises for the sake of enjoying formerly acquired riches, accompanied by celebrity. O Lord of resplendence and fire-divine, destroyers of evils, possessors of punitive justice, exalt us with new bounties. 4

When two large, mutually defiant hosts, emulous in corporal vigour, contest, may you destroy the godless in favour of the god-fearing and in favour of the person who pours out devotional sentiments. 5

May you come to show your loving kindness, O Lord of resplendence, and fire-divine, to our place of loving devotion. You never despise us any time and therefore I propitiate you with constant sacred offerings. 6

O fire-divine, kindled with reverence, may you invite the natural forces of light, water and lighting to bless us. May you forgive whatever sin we have committed and may the ordainer and mother infinity drive away the evils from us. 7

एता अम आशुषाणास इष्टीयुवोः सचाभ्यस्यान वाजान् ।
मेन्द्रो नो विप्युर्मस्तः परि ख्यन्त्युयं पात स्वस्तिभिः सदा नः ॥८॥

etā agna āśushā-
nāsa ishṭīr yuvōḥ sácābhy āsyāma vājān | méndro no vísh-
nur marútaḥ pári khvan yūyám pāta — || 8 || 16 ||

(१५) अनुवर्तितमं मूलम्

(१-१३) द्वारगर्भस्यास्य मूलस्य मेधावर्णितमिदं ऋषिः । इन्द्राग्नी देवते । (१-१३) मयमाद्येष्टावसां
गायत्री. (१४) द्वारस्याध्वानुपुष पश्यसी ॥

३१.७३

इयं वाप्तस्य मन्मन इन्द्राग्नी पूर्व्यस्तुतिः । अभ्रादृष्टिर्वाजनि ॥१॥
भृणुतं जर्तुर्हवमिन्द्राग्नी यनतं गिरः । ईशाना पिप्यत धियः ॥२॥
मा पापुत्वाय नो नरेन्द्राग्नी माभिज्ञस्तये । मा नो रीरधतं निदे ॥३॥

94.

Iyām vām asyā mánmana indrāgni pūrvyástutiḥ | abhrād
vṛishṭīr ivājani || 1 || śṛiṇutām jaritūr hāvam indrāgnī vāna-
tām gīraḥ | īśānā pipyatam dhīyaḥ || 2 || mā pāpatváya no
naréndrāgni mábhiḥastaye | mā no rīradhatam nidé || 3 ||

इन्द्रे अमा नमो बृहत्सुवृक्तिमेरयामहे । धिया धेना अवस्त्ववः ॥४॥
ता हि शश्वन्त ईळत इत्या विप्रांस ऊतये । सुवाधो वाजसातये ॥५॥

In-

dre agnā nāmo bṛihāt suvṛiktīm érayāmahe | dhīyā dhénā
avaśyāvab || 4 || tā hī śaśvantā īlata itthā víprāsa ūtāye |
sabādho vājasātaye || 5 ||

Diligently celebrating these ceremonies, may we, O fire-divine (and Lord of resplendence) acquire strength from both of you. Never may the vital principles, let not the sun, the cosmic space, and cloud-bearing winds abandon us, and may you all ever cherish us with blessings. 8

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This special praise, O Lord of resplendence and fire-divine, proceeds copiously from one, your worshipper, as rain from clouds. 1

Hear, O Lord of resplendence and fire-divine, the invocation of the worshipper; accept his adoration; O sovereign Lords, may you give him success in his intellectual pursuits. 2

O Lord of resplendence and fire-divine, the leader of people, subject us not to sinfulness, not to torture, nor to the reviler. 3

Desiring protection, we offer profuse reverence and praises to the Lord of resplendence and fire-divine, with sincerity of thoughts and words. 4

Innumerable are the intellectuals who propitiate you, O Lord of resplendence and fire-divine, in this manner for their protection. They strive with coordination for the acquirement of spiritual nourishment. 5

ता वाँ गीर्भिर्विपन्यवः प्रयस्वन्तो हवामहे । मेधसाता सनिप्यवः ॥६॥
 इन्द्राग्नी अवसा गतमसः चर्पणीमहा । मा नो दुःशंस ईशत ॥७॥
 मा कस्य नो अररुगो धूर्तिः प्रणयत्यस्य । इन्द्राग्नी शर्म यच्छतम् ॥८॥

tā vām gīrbhīr vipanyávaḥ prá-
 yasvanto havāmahe | medhásātā sanishyávaḥ || 6 || 17 ||

Indrāgnī ávasá gataṁ asmábhyam carshaṇísahā | mā
 no duṣṣāṁsa īśata || 7 || mā kásya no áraruṣho dhūrtiḥ prá-
 ṇaṁ mártasya | Indrāgnī śarma yachataṁ || 8 ||

गोमदिरप्यवहसु यद्वामश्वादीमहे । इन्द्राग्नी तद्वनेमहि ॥९॥
 यत्सोम आ सुते नर इन्द्राग्नी अजोहवुः । सतीन्ता सप्यवः ॥१०॥
 उक्थेभिर्वृत्रहन्तमा या मन्दाना चिदा गिरा । अङ्गुशेन विवांसतः ॥११॥
 ताविदुःशंस मय्य दुर्विद्वांस रश्वास्यनम् ।
 आभोगं हन्मना हतमुदधिं हन्मना हतम् ॥१२॥

gómada dhí-
 ranyavad vāsu yād vām āśvāvad īmahe | Indrāgnī tād va-
 nemahi || 9 || yāt sōma ā sutē nāra Indrāgnī ajohavuh |
 sāptivantā saparyávaḥ || 10 || ukthébhir vṛtrahāntamā yā
 mandāná eid ā girā | āṅgūshaṇr āvívāsataḥ || 11 || tāv id
 duṣṣāṁsam mártyaṁ dūrvidvāṁsam rakshasvīnam | ābhogāṁ
 hānmanā hatam udadhīp hānmanā hatam || 12 || 18 ||

Eager to offer praise, bearing food, desirous of wisdom and wealth, we invoke you, O Lord of resplendence and fire-divine, with appreciations, in the performance of benevolent services. 6

Subduers of hostile forces, O Lord of resplendence and fire-divine, come with food to be bestowed upon us ; let not the malevolent rule over us. 7

Let not the malice of any hostile mortal reach us ; grant us felicity, O Lord of resplendence and of adoration. 8

We solicit you both for wealth, comprising cattle, sheep and horses ; may we obtain these gifts from you, O Lord of resplendence and of adoration. 9

When adoring, the leading priest invokes you two, O Lord of resplendence and of adoration, the possessors of space-horses, the driving energies, while the loving devotional prayers are being offered. 10

Utter destroyers of nescience, with all joy, may you come hither, while you are being worshipped with prayers, hymns and songs. 11

Destroy with your fatal weapons the mortal, who is malignant, the intellectual devil, the tormenter, rapacious ; destroy him, like an earthen pitcher of water. 12

Stream of river, the current of inner conscience, with fostering flow comes forth for our sure defence, as a fort of iron ; the river sweeps away in her majesty and might all other waters as a charioteer (collecting the passengers). 1

The stream of inner conscience is pure in her course, flowing from the mountains to the ocean ; she understands the requisites of a dam-builder and distributes riches among many existing creatures, milking out for them butter and milk. 2

He, (the brotherly source of the stream), friendly to men, continuously swells up in the midst of ladles (i.e. the region of thoughts), even in his childhood ; he is a showerer of benefits to the performers of sacrifices. He bestows upon the affluent worshippers vigorous progeny and purifies their persons for the reception of their bounties. 3

May the auspicious and gracious stream of consciousness hear our praises at this worship. When approached with reverence and with all humility, she is most liberal to them whom she loves in providing the riches she possesses. 4

O the stream of consciousness, these offerings are presented to you with adoration. May you acknowledge this and accept our praises, and place under your kind care. May we ever recline on you as a traveller under shelter-tree. 5

O blessed stream of consciousness, the pious-most seeker has set open the two doors (front and back) of the place of worship. O bright stream, be magnified and give strength to him who glorifies you ; may you all ever cherish us with blessings. 6

(१.१) वल्गावतितामं सूक्तम्

(१-६) वृषभस्यान्तः सूक्तस्य दीवानां विंशतिः क्रतिः । (१-३) प्रथमः प्रथमः सरस्वतीः, (५-६) द्वितीयः प्रथमः सरस्वतीः देवते । (१-२) प्रथमा द्वितीययोः क्रतिः प्रथमः (प्रथमः गायत्री, द्वितीयायाः ततोऽहती),

(१) द्वितीयायाः प्रस्तावः द्विः, (५-६) वृषभस्योदितस्य च गायत्री छन्दोऽसि ॥

॥२०॥

बृहद् गायिषे वचोऽसुयी नदीनाम् ।
 सरस्वतीमिन्महया मुवृक्तिभिः स्तोमैर्वसिष्ठ रोदसी ॥१॥
 उभे यत्ते महिना शुभ्रे अन्वसी अधिक्षियन्ति पुरवः ।
 सा नो बोध्यवित्री मरुत्सखा चोदु राधो मुघोनाम् ॥२॥

96.

Bṛihád u gāyisho vāco 'suryā nadīnām | sárasvatīm in
 mahayā savṛiktibhi stómair vasishṭha ródasī || 1 || ubhé
 yát te mahinā shubhre āndhasī adbhikshiyānti pūrávaḥ | sá
 no bodhy avitrī marútsakhā cōda rádhō maghónām || 2 ||

भद्रमिन्द्रा वृणवत्सरस्वत्यकवारी चेतति वाजिनीवती ।

गृणाना जमदग्निवत्स्तुवाना च वनिष्ठवत् ॥३॥

जनीयन्तो न्वग्रवः पुत्रीयन्तः सुदानवः । सरस्वन्तं हवानहे ॥४॥

ये ते सरस्व ऊर्मयो मधुमन्तो धृतशूनः । तेभिर्नोऽविता भव ॥५॥

पीपिवांसं सरस्वतः स्तनं यो विश्वदेशाः । भक्षिमहि प्रजामिषम् ॥६॥

bhadrám id bhadrá kṛiṇavat sárasvaty ákavāri cetati vājī-
 nīvati | gṛiṇāná jamadagnivát stuvāná ca vasishṭhavát || 3 ||
 janiyánto nv ágravaḥ putriyántaḥ sudánavaḥ | sárasvantam
 havāmahe || 4 || yó te sarasva ūrmáyo mádhumanto ghṛi-
 tascūtaḥ | tébbhir no 'vitá bhava || 5 || pīpivānsam sárasva-
 ta stánam yó viśvādarsataḥ | bhakshimāhi prajām iṣham
 || 6 || 20 ||

O the pious-most seeker, may you chant a powerful hymn in the glory of her who is the most powerful spiritual stream of consciousness, amongst so many other streams. Worship, O seeker of truth, with mighty effective poems, the spiritual stream of divine light which flows through both the realms, terrestrial and celestial (i.e. physical and supramental). 1

O beautiful spiritual stream of divine light, by your blessing people get both kinds of nourishment, physical and supramental. May you be pleased, O protectress, to be considerate to us. May you, the friend of the vital breaths, bestow riches on them, who are affluent in devotion. 2

May the auspicious stream of divine light bestow spiritual fortune upon us. May the faultless and active stream, the giver of spiritual sustenance, think of us. You have been already glorified by people of divine vision. Now please be glorified by a seeker of truth. 3

We, the unmarried ones, liberal in generosity, invoke the brotherly source of divine enlightenment, with a desire to have wives, and with longings for children. 4

With your those waves, O brotherly source of divine enlightenment, which are like honey and butter, please be our protector. 5

May we recline upon the protuberant breast of the spiritual stream of divine knowledge for the enjoyment of food and company of children. 6

(१७) यत्नपनिर्गमं मृतम्

(१-१०) इषास्यन्त्यास्य सृष्ट्या वैश्वानरिर्नसिष्ट अग्निः । (१) प्रथमं इन्द्रः, (२, ४-८) द्वितीयाया-
 धनुष्यादियजामास बृहस्पतिः, (३, ९) तृतीयायामग्निरिन्द्राक्षयम्पती, (१०) दशम्या-
 येन्द्राक्षयस्ती वेपताः । धिगुप् प्रत्यः ॥

॥२१॥

यज्ञो दिवो नृपदेने पृथिव्या नरो यत्र देवयज्ञो मदन्ति ।
 इन्द्राय यत्र सर्वानि सुन्वे गमन्मदाय प्रथमं वयंश्च ॥१॥
 आ देव्या वृणीमहेऽवांसि बृहस्पतिर्नो मह आ संवायः ।
 यथा भवेम मीळ्हणे अनागा यो नो दाता परावतः पितेव ॥२॥

97.

Yajñé divó nṛishádane prithivyá náro yátra devayávo
 mādanti | indrāya yātra sávanāni sunvé gáman mādāya
 prathamám váyaṣ ca || 1 || á daívyā vṛṇīmahé 'vāñsi brī-
 haspátir no maha á sakhāyaḥ | yáthā bhávema mīḷháshe
 ánāgā yó no datā parāvataḥ pitéva || 2 ||

तमु ज्येष्ठं नमसा हविभिः सुशेवं ब्रह्मणस्पतिं वृणीषे ।
 इन्द्रं श्लोको महि देव्यः सिपक्तु यो ब्रह्मणो देवकृतस्य राजा ॥३॥
 स आ नो योनिं सदतु प्रेष्ठो बृहस्पतिर्विश्ववारो यो अस्ति ।
 कामो रायः सुवीर्यस्य तं दातुर्षन्नो अतिं सुभतो अरिष्टान् ॥४॥
 तमा नो अर्कममृतं जुष्टमिमे धामुमृतांसः पुराजाः ।
 शुचिकन्दं यजतं पस्त्यानां बृहस्पतिमनुर्वाणं हुवेम ॥५॥

tām u jyéshtham
 námasā havīrbhiḥ suśévam bráhmaṇas pátim grīṇishe | in-
 dram ślóko máhi daívyāḥ sishaktu yó bráhmaṇo devákri-
 tasya rájā || 3 || sá á no yónim sadatu préshtho brīhaspátir
 viśvávāro yó ásti | kámo rāyáḥ suvíryasya tám dat pārshan
 no áti saṣcáto árishtān || 4 || tám á no arkám amṛtāya júsh-
 ṭam imé dhāsur amṛtāsaḥ purājāḥ | śucikrandam yaja-
 tām pastyānām brīhaspátim anarvāṇam huvema || 5 || 21 ||

At the great public activity of sacred work on earth, where the dedicated leaders of men are engaged with joy and where the invocations to Lord of resplendence are uttered, may the Lord descend prior to any one else from the heaven for exhilaration with all swiftness, as if, on a speedy horse. ¹

Since Lord supreme has kindly accepted our homage, O friend, let us solicit His divine protection. May we commit no offence to Him, He being the showerer of benefits, ever our benefactor, even from long distances, as a father to son. ²

I have the privilege of glorifying with reverence and homage the most excellent and benevolent Lord of supreme knowledge. May my praise, worthy of His reputation, reach Lord of resplendence, who is, verily, the lord of godly actions performed by His devotees. ³

May that Lord supreme who brings profues blessings and is most dearly loved, be seated in our hearts with His grace. We all crave for heroes and spiritual wealth. May He bear us safe beyond all evil forces, that vex us. ⁴

May we receive from the first-born immortals the appropriate sustenance, necessary for our existence. Let us invoke the Lord supreme, who is enemy to none, is clear-voiced and the Holy One of the households. ⁵

नै शुन्वासी अरुवासी अथा वृहस्पतिं महवाही वहन्ति ।
 सहस्रिद्यस्य नीलवत्सधस्य नभो न रूपमरूपं वसानाः ॥६॥
 स हि शुचिः शतपत्रः स शुन्प्युर्हिरण्यवागीरिषिः स्वर्पाः ।
 बृहस्पतिः स स्वाविश ऋष्यः पुरु मखिम्य आमुतिं करिषुः ॥७॥

tām sagmāso arushāso āsvā bṛhaspātim sahavāho va-
 banti | sāhaṣ cid yāsya nīlavat sadhāstham nābho nā rū-
 pām arushām vāsānāḥ || 6 || sa hi śuciḥ śatāpatraḥ sā
 ṣundhyūr hiraṇyavāṣīr ishirāḥ svarshāḥ | bṛhaspātiḥ sā
 svāveśā ṛishvāḥ purī sakhibhya āsutīḥ karishṭbaḥ || 7 ||

देवी देवस्य रोदसी जनित्री बृहस्पतिं वावृधनुर्महत्वा ।
 दक्षाय्याय दक्षता सखायः करद्वहणे सुतरां सुगाधा ॥८॥
 इयं वा ब्रह्मणस्पते सुवृक्तिर्ब्रह्मेन्द्राय वज्रिणे अकारि ।
 अविष्टं धियो जिगृते पुरीधीर्जज्ञस्तमयो वनुषामरानीः ॥९॥
 बृहस्पते युवमिन्द्रश्च वस्यो दिव्यस्येशाथे उत पार्थिवस्य ।
 धत्तं रयिं स्तुवते कीरये चियं पानं स्वस्तिभिः सदा नः ॥१०॥

devī devāsya ródasī jānitṛī bṛhaspātim vāvṛidhatur ma-
 hitvā | dakshāyāya dakshatā sakhāyaḥ kārad brāhmaṇe
 sūtārā sugādhā || 8 || iyām vām brahmaṇas pate suvṛiktīr
 brāhméन्द्रāya vajrīṇe akāri | avishṭām dhīyo jigṛtām pū-
 raṁdhir jajastām aryó vanūshām ārātīḥ || 9 || bṛhaspate yu-
 vām indraṣ ca vāsvo divyāsyesāthe utā pāṛthivasya | dhat-
 tāṁ rayīm stuvate kīrāye cid yūyām pāta — || 10 || 22 ||

May His powerful brilliant horses, sunlike lustrous in forms, moving in concurrence, bring here the Lord supreme, robed in red colour of the rising sun. They carry the Lord supreme, in whom the strength abides like that of a substantial mansion. 6

Verily, He is pure, with hundred wings, refulgent, possessing a sword of gold, impetuous and enjoyer of heaven. He, the Lord supreme, is sublime and of an easy access; to His friends, He grants bountiful refreshment. 7

The divine heaven and earth, bounteous generatrices, by their might have been the cause of revealing the glory of Lord supreme. O friends, magnify the magnifiable. May He render (flooded waters) easy to be crossed and make our prayers fruitful for procuring food. 8

O Lord of knowledge, this laudation is for you. Poems are composed in glory of the thunder-wielding Lord of resplendence. May you sharpen our intellects and wake up our thoughts and spirit; destroy the godless and the malice of our enemy. 9

O Lord supreme, and you, O Lord of resplendence, you are our lords of wealth of earth and heaven both. However low one may be, in case he lauds you, he is blessed with wealth. May you all cherish us with blessings. 10

(७.८) मदनवतिनमं मूलम्

(१-७) सतर्षन्पान्य मूलम् मीनाकण्डिर्मिश्रं क्षयिः । (१-८) प्रथमादिषट्कामिन्द्रः ।

(७) सतर्षन्पान्य मूलम् मीनाकण्डिर्मिश्रं क्षयिः । मिश्रम् उन्मः ॥

[२३ ३३]

अध्वर्यवोऽरुणं दुग्धमंशुं जुहोतनं वृषभार्य क्षितीनाम् ।
 गौराहेदीयौ अवपानमिन्द्रे विश्वाहेद्याति सुतसौममिच्छन् ॥१॥
 यदधिपे प्रदिवि चार्वक्ष द्विपेदिवे पीतिमिदस्य वक्ष ।
 उत हृदोत मनसा जुपाण उग्रमिन्द्र प्रस्थितान्पाहि सोमान् ॥२॥
 जज्ञानः सोमं सहसं पपाथ प्र ते माता महिमानमुवाच ।
 एन्द्रं पप्रायोर्वन्तरिक्षं युधा देवेभ्यो वरिविष्वकर्त्त ॥३॥

98.

Ādhvaryavo ruṇām dugdhām aṁśum juhótana vṛisha-
 bhāya kṣhitinām | gaurād védiyān avapānam indro viṣvā-
 héd yāti sutásomam iehān || 1 || yád dadhishé pradivi cárv
 ánnam dívé-dive pítm id asya vakshi | utá hṛidótá mánasā
 juṣhāṇā uśānn indra prásthitān pāhi sómān || 2 || jajñānāḥ
 sómam sáhase papātha prá te mātá mahimānam uvāca |
 éndra paprāthorv āntáriksham yudhá devébhyo váriṇaṣ ca-
 kartha || 3 ||

यद्योधया महतो मन्यमानान्त्साक्षाम् तान्वाहुमिः शाशदानान् ।
 यद्वा नृमिर्वृतं इन्द्रामियुध्यास्तं त्वयाजि सौश्रवसं जयिम ॥१॥
 प्रेन्द्रस्य वोचं प्रथमा कृतानि प्र नूतना मघवा या चकार ।
 यदेददेवीरसंहिष्ट माया अयामवत्केवलः सोमो अत्य ॥२॥

yád yodbáyā maható manyamānān sākshāma
 tān hāhúbhiḥ śāśadānān | yád vā nṛṣbhir vṛīta indrābhi-
 yúdhyaś tāṁ tváyājim sausravasām jayema || 4 || préndra-
 sya vocam prathamā kṛitāni prá nūtanā maghávā yá ca-
 kára | yadéd ádevīr áśahishta māyá áthābhavat kévalaḥ
 sómo asya || 5 ||

O performers of the sacrifice, may you give oblation of the sparkling pink milk for the king of the land. He knows much better the resources of getting his dues than the deer in search of drinking water. The resplendent king goes there daily to procure his share and revenue from his people of the state. 1

The pleasant enjoyments, you, the resplendent prince, have been receiving from early days. You even now desire to have them every day. O prince, for the gratification of your heart and for the satisfaction of your mind, these tokens of homage have been provided to you, with a request that you be pleased to accept them and enjoy. 2

As soon born, O resplendent prince, you have been receiving all the homages for your invigoration. Your Queen mother, from the earliest days, has been proclaiming your great future prospects. As you advance in age, your reputation goes to fill the vast firmament, since you have gained in battle treasures for the good of enlightened persons. 3

When you encourage us to fight against mighty and arrogant miscreants, we shall surely overcome them, howsoever, they be proud of the strength of their arms. O resplendent prince, when you, along with your men (soldiers), fight against them, we shall, verily, triumph aided by you in that glorious war. 4

I proclaim the exploits of the by-gone days of the resplendent prince and also the recent achievements of him, the bounteous. Against the illusive strategies of the enemy, he has succeeded and thereon, he becomes the sole enjoyer of divine grace. 5

तवेदं विश्वमभितः पशव्यं । यत्पश्यन्ति चक्षसा सूर्यस्य ॥
 गवामसि गोपतिरक इन्द्र मधीमहि ते प्रयतस्य वसवः ॥६॥
 बृहस्पते युवमिन्द्रश्च वसवो दिव्यस्वशाये उत पार्थिवस्य ।
 धत्ते रयि स्तुवते कीरये चिद्युयं पात स्तुतिभिः सदा नः ॥७॥

távedám víṣvam abhítāḥ paśavyām yát
 páśyasi cákshasā sūryasya | gávām asi gópatir éka indra
 bhakshimáhi te práyatasya vásvaḥ || 6 || bṛhaspate yuvám
 indraṣ ca vásvo — || 7 || 23 ||

(११) मयनवतितमं सूक्तम्

(१-७) समर्चन्याम्य सूक्तस्य मेधावशमिषंसिद्ध क्रमि । (१-३, ७) प्रथमादितुषस्य सूक्तस्य
 क्रमश्च विष्णुः, (४-६) ऋग्यजुर्वेदस्य वेद्विष्णु देवते । विष्णुः कर्मः ॥

३२४४ पुरो मात्रया तन्वा बृधान न ते महित्वमन्वश्चवन्ति ।
 उभे ते विष्णु रजसी पृथिव्या विष्णो देव त्वं परमस्य वित्से ॥१॥
 न ते विष्णो जायमानो न जातो देव महिन्नः परमन्तमाप ।
 उदस्तन्ना नाकमृष्व बृहन्तं द्वाधर्यं प्राचीं कुकुभं पृथिव्याः ॥२॥
 इरावती धेनुमती हि भूतं स्यवसिनी मनुषे दशस्या ।
 व्यस्तन्ना रोदसी विष्णवेते द्वाधर्यं पृथिवीमभितो मयुर्वैः ॥३॥

99.

Paró mātṛayā tanvā vṛidbhāna ná te mahitvám ánv aśnu-
 vanti | ubhé te vidma rájasi pṛithivyā víshṇo deva tvám
 paramásya vitse || 1 || ná te víshṇo jáyamāno ná jātó déva
 mahimnáḥ páram ántam āpa | úd astabhñā nákam řishvám
 bṛihántam dādhārtha prácim kakúbham pṛithivyāḥ || 2 || řā-
 vati dhenumāti hí bhūtám sūyavasīni mánushe daśasyā |
 vy ástabhñā ródasi víshṇav eté dādhārtha pṛithivím abhito
 mayúrkhaiḥ || 3 ||

The entire animal world around you is yours which you behold with the eye of the sun. O resplendent prince, you alone are the lord of cattle and therefore, we enjoy whatsoever wealth of cattle you bestow upon us. 6

You two, O prince and your preceptor, are lords of both the celestial and terrestrial treasures. Please grant riches to your admirers who praise you. May you all with divine powers, ever cherish us with your blessings. 7

99

O all-pervading Lord, expanding with a body beyond measures, no man can comprehend your magnitude. We have the cognition of your these two worlds extending from the earth to heaven, but, you O divine, are cognisant of much beyond the highest. 1

No being that exists today or has been born ever, O divine all-pervading Lord, has been able to compute the utmost limit of your magnitude. You are, verily, upholding the vast and beautiful heaven and are sustaining the eastern horizon of the earth. 2

Heaven and earth abound with food, abound with cattle for whom they yield abundant fodder ; for a man, who is your devotee, you are very liberal. O all-pervading Lord, you are upholding the two regions heaven and earth and have stabilised the earth around the mountains. 3

उरुं यज्ञाय चक्रधरु लोकं जनयन्ता सूर्यमुपासममिम् ।
 दासस्य चिदृषशिप्रस्य माया जुमर्युनरा पृतनाग्येषु ॥४॥
 इन्द्राविष्णू दंष्टिताः शम्बरस्य नव पुरो नवति च श्रयिष्टम् ।
 शतं वचिनः सहस्रं च साकं ह्यो अप्रत्यक्षुरस्य वीरान् ॥५॥
 इयं मनीषा बृहती बृहन्तोरुक्रमा तवसां वर्धयन्ती ।
 रे वां स्तोमं विदथेषु विष्णोः पितृत्वमियो वृजनैष्विन्द्र ॥६॥
 वपद् ते विष्णवास आ कृणोमि तन्मं जुषस्व शिपिविष्ट हृज्यम् ।
 वर्धन्तु त्वा सुष्टुतयो गिरौ मे युयं पात स्वस्तिभिः सदा नः ॥७॥

urūṃ yajñāya cakrathur u lokāṃ janāyantā
 sūryam uśhāsam agnīm | dāsasya cid vṛishasiprāsya māyā
 jaghnāthur narā pritanājyeshu || 4 || indrāviṣṇū dṛiṇhitāḥ
 śāmbharasya nāva puro navatīm ca śnathisṭam | śatām var-
 ṇnaḥ sahasram ca sākām batho apraty āsurasya virān || 5 ||
 iyām manishā bṛihatī bṛihāntorukramā tavasā vardhāyanti |
 raré vām stōmam vidātheshu viṣṇo pūnvatam īsho vṛijā-
 nesbv indra || 6 || vāshaṭ te viṣṇav āsā ā kṛiṇomi tām me
 jushasva śipivishṭa bavyām | vārdhantu tvā sushṭutāyo gīro
 me yūyām pāta — || 7 || 24 ||

(१००) इत्यतमं सूक्तम्

(१-७) सामर्थ्यान्वयः सूक्तस्य वैशेषिकमिति । विष्णुर्वैपता । विष्णु इन्द्रः ॥

नू मर्तो दयते सनिष्यन्तो विष्णव उरुगायाय दाशत् ।
 प्र यः सत्राचा मनसा यजात एतावन्तं नयमाविवासात् ॥१॥

100.

Nū mārto dayate sanishyān yō vīṣṇava urugāyāya dā-
 śat | prā yaḥ satrācā mānasā yajāta etāvantam nāryam āvi-
 vāsāt || 1 ||

O Lord, your two phases, one of resplendence and the other of omnipresence, have made the spacious world worthy of cosmic sacrifice generating the sun, the dawn and the cosmic fire. You, as the leaders of the sacrificial rites, have baffled the strategies of the steller giants. 4

O Lord of resplendence and pervasion, you have demolished nine and ninety strong cities, the abodes of terrible dark clouds. You slay at once without resistance the hundred thousand brave soldiers of the army of the shrouding clouds. 5

This ample laudation is meant to exalt the Lord of resplendence and the Lord omnipresent, the mighty, the wide-striding and the one endowed with strength. To you I offer praise at the solemn synod. O all-pervading Lord, may you pour food on us in our army camps, O Lord of resplendence. 6

I offer, O the all-pervading Lord, the oblation placed before you with the pronouncement of the syllable VASAT. O the one with a halo of light, be pleased with my offering. May this poem of praise exalt you. May you all cherish us with blessings. 7

100

The mortal who covets wealth has no disappointments, in case he presents his homage to the widely renowned all-pervading Lord and in case he worships Him with solely devoted and dedicated mind. Our reverence to such a great benefactor of mankind. 1

त्वं विष्णो सुमति विश्वजन्मामप्रसुतामेवपावो मति दाः ।
 पक्षौ यथा नः सुचितस्य भूरेरश्वावतः पुरुषुन्मत्सं रायः ॥२॥
 त्रिवैवः पृथिवीमेप एतां वि चक्रमे क्षुतर्षेते महित्वा ।
 प्र विष्णुरस्तु तत्तसस्तवीयान्त्वेपं ह्यस्य स्वर्बिरस्य नाम ॥३॥
 वि चक्रमे पृथिवीमेप एतां क्षेत्राय विष्णुर्मनुषि वक्षन्धन ।
 ध्रुवासीं अस्य कीरयो जनांस उरुक्षितिं सुजनिमा चकार ॥४॥
 प्र तत्ते अथ शिपिविष्ट नामार्यः शंसांमि वयुनानि विद्वान् ।
 तं त्वां शृणामि तवसुमतज्यान्सर्पन्तमस्य रजसः पदाके ॥५॥

tvām viṣṇo sumatīm viśvajanyām āprayutām
 evayāvo matīm dāh | pārco yāthā naḥ suvitāśya bhūrur
 āśvāvataḥ puruṣeन्द्रāśya rāyāḥ || 2 || trīr devāḥ pṛthivīm
 eśhā etām vī cakrame śatārcasam mahitvā | prā viṣṇur
 astu tavāśas tāviyān tveshām hy āśya sthāviraśya uāma
 || 3 || vī cakrame pṛthivīm eśhā etām kshētrāya viṣṇur
 mānushe daśasyān | dhruvāśo aśya kīrā o jānāśa urukshi-
 tīm sujānimā cakāra || 4 || prā tā te adyā śipivishṭa nā-
 mār्याḥ śaṁsāmi vayūnāni vidvān | tām tvā gṛṇāmi tavā-
 sam ātavyān kshāyantam aśyā rājasah parāké || 5 ||

किमित्ते विष्णो परिचक्ष्यं भूत्स्व पद्वक्षे शिपिविष्टो अस्मि ।
 मा वर्षीं अस्मदपं गृह पुतयदन्तरूपः समिधे वृक्ष्य ॥६॥
 वर्षद् ते विष्णवांस आ कृणोमि तन्मे जुषस्व शिपिविष्ट वृक्ष्यम् ।
 वर्धन्तु त्वा सुष्टुतयो गिरौ मे युयं पात स्वस्तिभिः सदा नः ॥७॥

kīm it

te viṣṇo paricākshyam bhūt prā yād vavakshé śipivishṭo
 asmi | mā vārpo asmād āpa gūha etād yād anyārūpaḥ sam-
 ithé babhūtha || 6 || vāshaṭ te viṣṇav — || 7 || 25 ||

O all-pervading Lord, the fulfiller of aspirations, please show to us that amiable disposition which is benevolent to all without exception or distinction. May we, by your grace, easily acquire ample all-delighting riches including horses (and kine). 2

In all His grandeur, the Lord strides in three paces (like the celestial sun) over this earth, bright with hundred splendours. May the all-pervading Lord, most powerful among powerfuls, rule over us. For, illustrious is the name of this everlasting one. 3

With an object of giving a home to every man, the all-pervading Lord traverses the earth in one mighty step. In His benevolence, the humble people repose their confidence for safety. He, who is the noble progenitor, has made spacious dwellings (for His people). 4

O all-pervading Lord, with a shining halo of light, I the head of the family fully knowing my functions that are to be known, glorify you today by your name. I, feeble as I am, praise you who are powerful and who live even beyond the remotest region of this creation. 5

What is left to be proclaimed of you, O all-pervading Lord, when you say, "*I am the one with a shining halo of light.*" Please do not conceal your real form (behind your halo). You have been engaging yourself under various forms in your creative functions. 6

I offer all-pervading Lord, the oblation which is placed before with the pronouncement of the syllable VASAT. O the one with a shining halo of light, be pleased with my offerings. May this poem of praise exalt you. May you all cherish us with blessings. 7

{ १०१ } एकोत्तरपातनं सूक्तम्

{ १-४ } षडृषस्यास्य सूक्तस्य मेधावदभिर्बसिष्ठ आग्निः कुमारो वा नाभिः । पर्वन्वो
देवता । त्रिष्टुप् छन्दः ॥

४१४ तिस्रो वाचुः प्र वंदु ज्योतिरग्रा या एतद्गृहे मधुदोधमधः ।
स वत्सं कृष्वन्गर्ममोषधीनां सृषो जातो वृषमो रौरवीति ॥१॥
यो वर्धेत् ओषधीनां यो अपां यो विश्वस्य जगतो देव ईशे ।
स त्रिधातुं शरणं शर्मे यसत्त्रिवर्तुं ज्योतिः स्वमिष्टयस्मे ॥२॥

101.

Tisrō vācaḥ prā vada jyótiragrā yā etād duhré madhu-
doghām ūdhaḥ | sá vatsám kṛiṇvān gárblham óshadhīnāḥ
sadyó jātó vṛishabbhó roraṇvīti || 1 || yó vārdhana óshadhī-
nām yó apām yó víśvasya jágato devá īse | sá tridhātu
ṣaranām śārma yaṇsat trivártu jyótiḥ svabhishty āsmé || 2 ||

स्तुरीरे त्वद्भवति सूत उ त्वयथावशं तन्वं चक्र पुषः ।
पितुः पयः प्रति गृभ्णाति माता तेन पिता वर्धति तेन पुत्रः ॥३॥
यस्मिन्विधानि भुवनानि तस्युत्तिष्ठो यावत्स्त्रेधा सन्धुरारपः ।
त्रयः कोशास उपलेचनासो मर्चः श्रोतन्यमितो विरुधाम् ॥४॥

starír u tvad bhávati sūta u tvad yathāvasāṁ tanvām ca-
kra eshāḥ | pituḥ páyaḥ prāti gṛibhnāti mātá téna pitá
vardhate téna putráḥ || 3 || yásmiṇ víśvāni bhúvanāni ta-
sthús tisor dyāvas tredhā sasrúr āpaḥ | tráyaḥ kósāsa upa-
sécanāso mádhva ścotanty abhíto virapṣām || 4 ||

With the divine light preceding (i.e. uttering the syllable A-U-M), speak out three speeches (i.e. the verses of the Rk. Yajuh, and Saman), which milk out sweet honey from the udder. Cloud, the showerer, having quickly manifested, roars loudly (like a bull) engendering the infant, the embryo of the plants. 1

May He who augments the plants, augments the waters, and who rules with His divine magnanimity over the whole earth, give us shelter of three elementary types (i.e. of weather, food and clothes) and all sorts of felicity. May He grant us the desired light at three seasons. 2

One form (of the cloud-divine) is like a barren cow, and the other is potent; and he takes whatever form he desires. The mother (earth) receives milk from the father (sky), thence the father is nourished and thence the son (the living creature). 3

In whom all the steller bodies exist; in whom the three worlds abide; from whom waters flow in three dimensions: three water-shedding masses of clouds pour the waters, all derived from the same mighty one (the cloud-divine). 4

इदं वचः पर्जन्याय स्वराजे ह्रिदो अस्त्वन्तरं तक्षुजोषत् ।
 मयोभुवो वृष्टयः सन्त्वस्ते मुपिप्पला ओषधीर्देवगोपाः ॥५॥
 स रेतोधा धृषभः शश्वतीनां तस्मिन्नात्मा जगत्तत्सुवम् ।
 तन्म श्रुतं पातु शतशारदाय यूयं पात स्वस्तिमिः सदा नः ॥६॥

idām

vācaḥ parjanyaḥ svarāje hṛidō astv āntaram tāj juṣoṣhat |
 mayobhūvo vṛiṣṭāyaḥ santv asmé supippalā óshadhīr devá-
 gopaḥ || 5 || sá retodhā vṛiṣabhāḥ śaśvatīnām tásminn ātmā
 jāgatas tasthīṣhaḥ ca | tán ma rítam pātu śatáśārudāya
 yūyám pāta — || 6 || 1 ||

। १०२ । इत्युत्तममन्त्रमम्

(१-३) वृषभः शश्वतीनां तस्मिन्नात्मा जगत्तत्सुवम् ।

पञ्चमो देवता । गायत्री ७१२ ॥

१२॥

पर्जन्याय प्र गांयत दिवन्पुत्राय नीलहृषे । न नो यवमिच्छतु ॥१॥
 यो गर्भमोषधीनां गर्वा कृणोत्यर्चनाम् । पर्जन्यः पुरुषीणाम् ॥२॥
 तस्मा इद्रास्ये हविर्जुहोता मधुमत्तमम् । इन्द्रो नः संयतं कृत ॥३॥

102.

Parjanyaḥ prā gāyata divās putrāya mīlhushe | sá no
 yāvasam ichatu || 1 || yó gárbbham óshadhinām gāvām kṛi-
 nóty árvatām | parjanyaḥ puruṣhīṇām || 2 || tasmā íd āsyè
 hāvīr juhótā mādhumattamam | īdram naḥ samyátam karat
 || 3 || 2 ||

This speech of invocation is addressed to the sovereign cloud-divine. May it be acceptable to his heart; may he be fully gratified by it; may the joy-shedding rains be ours and may the plants, cherished by the divine bounty be fruitful. 5

May He, the showerer, be the impregnator of the perennial plants, for in Him rests the vitality of both the organic and inorganic world; may the waters sustain me for full one hundred years. May you all cherish us with blessing. 6

102

Sing aloud to the son of the celestial region, the cloud-divine, for he is the sender of rain; may he be pleased to grant us all types of sustenance. 1

He, the cloud-divine is the primary cause of impregnation of the entire flora, in cows, men and women. 2

May you, verily, offer to him by the mouth (i.e. through the fire), the sweetest oblation so that he unfailingly continues to furnish food to us. 3

(१०३) मृगशासनं भूयम्

(१-१०) वृषार्थम्याम्य सृतस्य मेघावर्षिर्विश्वः ऋषिः । मण्डूका देवताः । (२) प्रथमर्षोऽनुपुषः ।

(३-१०) द्वितीयादिनक्षत्राच्च मण्डूक् ऋक्षी ॥

॥३॥

संवत्सरं शश्यानां ब्रह्मणा घृतचारिणः ।
 वाचं पर्जन्यजिन्वितां प्र मण्डूकां अवादिषुः ॥१॥
 दिव्या आपो अभि यदेनमायन्ति न शुष्कं सरसी शयानम् ।
 गवामह न मायुर्वत्सिनीनां मण्डूकानां वमुरत्रा समेति ॥२॥
 यदीभिर्नो उशतो अभ्यवर्षीत्तृप्यावतः प्रावृष्यागनायाम् ।
 अरुणवद्रीकृत्या पितरं न पुत्रो अन्यो अन्यमुप वर्दन्तमेति ॥३॥

103.

Samvatsarām śaśyānāḥ brāhmaṇā vratacārīṇaḥ | vācam
 parjanyaajinvitām prā maṇḍūkā avādiṣuḥ || 1 || divyā āpo
 abhī yād enam āyan dṛtiṃ nā śuṣhkaṃ sarasī śāyānam |
 gāvām āha nā māyūr vatsīnīnām maṇḍūkānām vagnūr ātrā
 sām eti || 2 || yād im enān uśatō abhy āvarṣhīt tṛiṣhyāvataḥ
 prāvṛiṣhy āgatāyām | akṣkhalikṛtyā pītaram nā putrō anyō
 anyām ūpa vādantam eti || 3 ||

अन्यो अन्यमनु गृभ्णात्येनोरपां प्रसृगे यदमन्दिषाताम् ।
 मण्डूको यदुमिवृष्टः कलिष्कृन्पृक्षिः संपृक्के हरितेन वाचम् ॥४॥
 यदेषामन्यो अन्यस्य वाचं शाकस्येव वर्दन्ति शिक्षमाणः ।
 सर्वं तदेषां समृधेव पर्व यत्सुवाचो वर्दयनाध्युप्सु ॥५॥

anyō anyām ānu gribhṇāty
 enor apām prasargē yād āmandiṣhātām | maṇḍūko yād
 abhīvṛiṣhtaḥ kāniṣhkan pṛiṣniḥ samprīṅktō hārītena vācam
 || 4 || yād eṣhām anyō anyāśya vācam śaktāsyeva vādati
 śikṣhamāṇaḥ | sārvaṃ tād eṣhām samṛdheva pārva yāt su-
 vāco vādathanādhy apsu || 5 ||

The frogs, like scholars of the divine knowledge, observants of their vows, as if hibernating for the entire year, chant praises aloud impelled by the cloud-divine. 1

When the waters from the upper region fall upon these frogs, hibernating in a pond, completely dry like a leather bag, suddenly is heard the concerted croaking of the frogs, like the bellowing of cows on approach of their calves. 2

When the rainy season has arrived, and rains have set up, then one frog meets another, thirsty and longing, and croaking like a child expressing its joy of welcome to his father with inarticulate ejaculations. 3

Each one fondingly congratulates the other, as if, whilst they are all revelling in the forth-coming of rain; moistened by the rain, when the frog springs forward, the speckled frog joins greetings with the green one. 4

When one of you repeats the croaking language of another, like the pupils mutually repeating the lesson given by their teacher, and when you eloquently converse, while leaping upon the waters, your every limb throbs and swells. 5

॥५॥

गोमायुरेको अजमायुरेकः पृश्निरेको हरिर्न एकं पपास ।
 समानं नाम विभ्रतो विरूपाः पुरुषा वाचं पिपिशुर्वदन्तः ॥६॥
 ब्राह्मणासो अतिरात्रे न सोमे सरो न पुर्णमभितो वदन्तः ।
 संवत्सरस्य तदहः परिं पु यन्मण्डूकाः प्रावृषीणं बभूव ॥७॥
 ब्राह्मणासः सोमिनो वाचमकत ब्रह्म कृष्यन्तः परिवत्सरीणम् ।
 अध्वर्यवो घर्मिणः सिष्विदाना आविर्भवन्ति गुह्या न के चित् ॥८॥

gómāyur éko ajāmāyur. ékaḥ priṣṇir éko hárita éka
 eshām | samānām nāma bibhrato vírūpāḥ purutrā vācam
 pipiṣur vādantaḥ || 6 || brāhmaṇāso atirātré ná sóme sáro
 ná pūrṇām abhito vādantaḥ | samvatsarāsya tād áhaḥ pári
 shṭha yán maṇḍūkāḥ prāvṛṣhīṇam babhūva || 7 || brāhmaṇā-
 saḥ somíno vācam akrata brāhma kṛinvāntaḥ parivatsarī-
 ṇam | adhvaryāvo gharmināḥ siṣhvidānā āvīr bhavanti
 gúhyā ná ké cit || 8 ||

देवर्हिणि जुगुप्सुर्दशस्य ऋतुं नरो न प्र मिनन्त्येते ।
 संवत्सरे प्रावृष्यागतायां तप्ता घर्मा अश्रुवते विमर्गम् ॥९॥
 गोमायुराजमायुरात्पृश्निरेको नो वसन्ति ।
 गवो मण्डूका ददन्तः शतानि सहस्रसोऽपि प्र तिरन्त आयुः ॥१०॥

devāhitim jugupur dvādaśasya ṛitūm
 naro ná prá minanty eté | samvatsarē prāvṛṣhy ágatāyām
 taptā gharṁā aṣnuvate visargám || 9 || gómāyur adād ajā-
 māyur adāt priṣṇir adād dhārīto no vāsūni | gāvām maṇḍ-
 ūkā dādantaḥ śatāni sahasrasāve prá tiranta āyuh || 10 || ॥

Whilst one is bellowing like a cow, the other bleats like a goat; whilst one is speckled, the other is green. They bear one common name and yet they are of different colours. And whilst talking they modulate their voices differently. 6

Like the scholars of divine knowledge, chanting in the moonlit dead of night, you are now croaking around the replenished pond on this day of the year. You are found everywhere, at every spot, particularly, on the day of profuse rains. 7

These frogs like the scholars of divine knowledge, in the ecstasy of the devotional bliss lift up their voices, reciting the perennial prayers. Like the ministrant priests, officiating in hot weathers, they hide in summer; and when perspire in their holes, several of them come out. 8

These frogs, like the leading priests, observe the divine institutes and rites and do not neglect the code of twelve months cycle. As the year revolves and the rains set, then scorched and heated, they come out and enjoy their freedom. 9

May the frogs bellowing like cows and the frogs bleating like goats, the frogs of speckled colour and the frogs green grant us riches. May the frogs, who give us hundreds of cows, bless us with long lives in this fertilizing season of rains, which impregnates thousands of plants. 10

O Lord of resplendence and love-divine, may you cause affliction to and destroy the wicked. It is worthy of showerers (of benefits) to cast down those who delight in darkness. Please drive away of all of them who are stupid ; and also consume, slay, turn out and exterminate them once for all who are cannibals. 1

O Lord of resplendence and love-divine, treat him mercilessly who is destructive and indulges in undesirable activities. Consume him with your wrath : let him perish thereby like a libation in fire. Never hesitate to show hatred towards one who hates people of divine learning, who is a cannibal, the hideous, the villain. 2

O Lord of resplendence and love-divine, please treat the malevolents with severity, and plunge them in a dingy dark dungeon and see that none of them again comes out of it. May your wrathful courage gain triumphs over their wickedness. 3

O Lord of resplendence and love-divine, please hurl your crushing thunderbolt towards the wicked forces from heaven, as well as from earth. Forge out of the mountains the consuming thunderbolt and order to burn to death the ever-increasing demonic race. 4

इन्द्रासोमा वृत्तयन्तं दिवस्पर्यभिस्ततोभिर्भुवनइमहन्मभिः ।
 तपुर्वधेभिरजरेभिरत्रिणो नि पशन्ति विष्पतं यन्तु निसुरम् ॥५॥
 इन्द्रासोमा परिं वां मृतु विश्वत इयं मतिः कक्ष्याश्वेव वाजिना ।
 यां वां होत्रां परिहिनेभि मेघयेमा ब्रह्माणि नृपतीव जिवन्तम् ॥६॥
 प्रति स्मरेथां तुजयस्त्रिरेवैहंतं द्रुहो रक्षसो भक्रुवन्तः ।
 इन्द्रासोमा दुष्कृते मा सुगं भुयो नः कदा बिदमिदासतिं द्रुहा ॥७॥

indrāsomā vartāya-
 tam divās pāry agnitaptébbhir yuvām āsmahanmabhiḥ | tā-
 purvadhebbhir ajārebbhir atrīno nī pársāne vidhyatam yāntu
 nisvarām || 5 || ५ ||

indrāsomā pári vām bhūtu viśvāta iyām matīḥ kakshyā-
 sṛeva vājīnā | yām vām bhūtrām parihinómi medbháyemā
 bráhmāni nṛipátiva jīnvatam || 6 || prāti smarethām tujá-
 yadbhir évair hatām druhó rakshásō bhañgurāvataḥ | in-
 drāsomā dushkrīte mā sugām bhūd yó naḥ kadā cid abhi-
 dāsati druhá || 7 ||

यो मा पाकेन मनसा चरन्तमभिचष्टे अन्तेभिर्बोभिः ।
 आप इव काशिना संगृभीता असन्तस्त्वासत इन्द्र वक्ता ॥८॥
 ये पाकज्ञांसं विहरन्त पर्वये वा भद्रं दुपयन्ति स्वधामिः ।
 अहये वा तान्प्रददातु सोम आ वा दधानु निर्ऋतेरुपस्थे ॥९॥
 यो नो रसं दिप्सति पित्यो अग्नि यो अश्वाणां यो गवां यस्तनूनाम् ।
 रिपुः स्तेनः स्तेयकृद्भ्रमेतु नि प हीयतां तन्याद् नना च ॥१०॥

yó mā pákena mánasā cārantam abhi-
 cāshte ānṛitebbhir vácobbiḥ | āpa iva kāśīnā sāmgṛibhītā
 āsann astv āsata indra vaktā || 8 || yé pákaṣaṇsām vihá-
 ranta évair yé vā bhadráṃ dūsháyanti svadhábbhiḥ | áhaye
 vā tām pradádātu sóma á vā dadhātu nīṛīter upásthe || 9 ||
 yó no rásam dípsati pitvó agne yó áśvānām yó gávām
 yás tanúnām | ripu stená steyakṛíd dabhírām etu nī shá
 hiyatām tanvā tánā ca || 10 || १० ||

O Lord of resplendence and love-divine, please scatter your deadly weapons from heaven from all-sides, pierce the sides of the enemies with fiery scorching thunderbolts, so that, they die out without uttering a syllable. 5

O Lord of resplendence and love-divine, may this hymn invest you, who are mighty on every side as the girth encompassing two steeds. I am offering this hymn to both of you with sincerity and integrity. May this homage of mine be accepted and animated by both of you, as if, you are two kings. 6

O Lord of resplendence and love-divine, may both of you come without delay, as if, riding on rapid horses, and slay these evil beings and destroy the treacherous forces. Let there be no comfort or rest to the malignant who harasses us with his wickedness. 7

How dares he to malign me with false charges when I am of pure heart? O Lord of resplendence, may such a person, who indulges in falsehood, cease to exist, like water, which slips down from the hollow of the palm. 8

May Lord of love-divine surrender him to a serpent or throw him into the lap of death, who falsely accuses me or persecutes me, whilst I always adhere to truth. May this be also the fate of them, who, with jealousy, vilify everything that is good in me. 9

O adorable Lord, he, who tries to pollute the essence of food or injure our horses, our cattle and our bodies even, may such an adversary, the thief, the robber, sink to destruction,—not only he himself, but also his progeny. 10

॥ ११ ॥

पुरः सो अस्तु तन्वा उ तना च तिस्रः पृथिवीर्यो अस्तु विश्वाः ।
 प्रति श्रप्यत यशो अस्य देवा यो नो दिवा दीप्सति यश्च नक्तम् ॥११॥
 सुविज्ञानं चिंकितुषे जनाय सचासंश्च वचंसी पस्पृधाते ।
 तयोर्यत्सत्यं यत्तरदजीयस्तदित्सोमोऽवति हन्त्यासत् ॥१२॥
 न वा उ सोमो वृजिनं हिनोति न क्षत्रियं मिथुया धारयन्तम् ।
 हन्ति रक्षो हन्त्यासहदन्तमुभाविन्द्रस्य प्रसितो शयाते ॥१३॥

parāh sō astu tanvā tānā ca tistrāh prithivīr adhō astu
 vīśvāh | prāti śushyatu yāśo asya devā yō no divā dīpsati
 yāś ca nāktam || 11 || suvijñānām cikitśhe jānāya sác cā-
 sac ca vācasī pasprīdhāte | tāyor yāt satyām yatarād rājīyas
 tād it sōmo 'vati hānty āsat || 12 || nā vā u sōmo vṛjinām
 hinoti nā kshatriyam mithuyā dhārayantam | hānti rāksho
 hānty āsad vādantam ubhāv indrasya prāsitaṁ śayāte || 13 ||

यदि वाहमनृतदेव आसु मोघं वा देवाँ अप्यूहे अग्नि ।
 किमुस्मभ्यं जातवेदो हृणीषे द्रोघवाचस्ते निर्गुघं सचन्ताम् ॥१४॥
 अया मुरीय यदि यातुधानो अस्मि ययि वायुस्ततप पूरुषस्य ।
 अया स वीरैर्वृशमिर्वि यूया यो मा मोघं यातुधानेत्याह ॥१५॥

॥ १४ ॥

यो मायातुं यातुधानेत्याह यो वा रक्षाः शुषिरस्सीत्याह ।
 इन्द्रस्तं हन्तु महता वघेन विश्वस्य जन्तोर्धमस्पदीष्ट ॥१६॥

yādi vāhām ānritadeva āsa mōgham vā devāñ apyūhē
 agne | kīm asmābhyam jātavedo hṛṇīṣhe droghavācas te
 nirṛithām sacantām || 14 || adyā muriya yādi yātudhāno
 āsmi yādi vāyus tatāpa pūrushasya | ādhā sá virāṣṛ daśa-
 bhir ví yūyā yō mā mōgham yātudhānéty āha || 15 || १ ||

yō māyātum yātudhānéty āha yō vā rakshāh śucir
 asmīty āha | indras tām hantu mahatā vadbēna vīśvasya
 jantōr adhamās padishta || 16 ||

May he be deprived of his bodily existence, as well as his posterity. May he be thrown out from all the three worlds and may his fair glory be blighted, who thinks of our destruction during the day or at night. 11

A prudent person easily discriminates between truth and falsehood, since the two words are mutually at variance. Of these two, the love-divine, cherishes truth and virtue. He, verily, destroys the falsehood. 12

Love-divine encourages not the wicked, nor he instigates such a man of strength even, who deals in falsehood. He, verily, destroys the fiend and wicked and also the one who speaks untruth. All such persons lie entangled in the chain of Lord of resplendence. 13

O adorable Lord, when did I worship the deities of falsehood or when did I think adversely about Nature's bounties? O Lord, the knower of all that is born, why are you angry with us? May destruction fall upon them who lie against you. 14

In case I have harrassed any one in this life, or if I have behaved like a demon, may death come to me this day. May he, verily, lose all his ten children and may he die also who with his false tongue has called me a fiend coming in disguise. 15

May the Lord of resplendence annihilate him with His dreadful weapon, who addresses me as a fiend appearing in disguise which I am not and may He slay such a demon who says to himself 'I am pure'. May he, the most wretched amongst all beings perish. 16

प्र या जिगाति खर्गलेव नक्तमप द्रुहा तन्वं गृहमाना ।
 वम्रौ अनन्ताँ अव सा पदीष्टु आवाणो मन्तु रक्षसं उपन्देः ॥१७॥
 वि तिष्ठच्च मरुतो विक्ष्विच्छतं गृभायतं रक्षसः सं पिनष्टनः ।
 वयो ये भूत्वी प्रतपन्ति नक्तभिर्ये वा रिपो दधिरे देवे अध्वरे ॥१८॥
 प्र वर्तय दिवो अश्मानमिन्द्र सोमशितं मघवन्त्सं दिशाधि ।
 प्राक्तादपाक्तादधरादुदक्तादभि जहि रक्षसः पर्वतेन ॥१९॥

prā yā jīgāti khargāleva
 náktam āpa druhā tanvām gūhamānā | vavrāū anantāū āva
 sū padīṣṭa grāvāṇo ghnantu rakshāsa upabdaṣṭh ॥ 17 ॥ vi
 tiṣṭhādhvam maruto vikshv icchāta gribhāyāta rakshāsaḥ
 sām pinasṭhāna | vāyo yē bhūtvī patāyanti naktābhir yē vā
 rīpo dadhiré devé adhvaré ॥ 18 ॥ prā vartaya divo āsmā-
 nam indra sómaṣitam maghavan sām ṣiṣādhi | prāktād
 āpāktād adharād údaktād abhi jahi rakshāsaḥ pārvatena
 ॥ 19 ॥

प्रत उ ते पतयन्ति श्रयातव इन्द्रं दिप्सन्ति विप्सवोऽदाम्यम् ।
 दिशीति शुक्रः पिशुनिभ्यो वुधं नूनं सृजदुशर्निं यातुमद्भ्यः ॥२०॥

इन्द्रो यातुनामभवत्पराशरो इविर्मयीनामभ्यां विवास्ताम् ।
 अमीदु शुक्रः परशुर्यया वनं पात्रेव मिन्दन्त्सत एति रक्षसः ॥२१॥

etā u tyē patayanti śvayātava indram dipsanti dip-
 savó 'dābhyam | śīṣite śakráḥ pīṣuncbhyo vadhām nūnām
 srijad aśānim yātumādabhyah ॥ 20 ॥ ॥

indro yātūnām abhavat parāśaró havirmāthīnām abhy
 āvivāsatām | abhīd u śakráḥ paraśúr yātnā vānam: pātreva
 bhindān satā eti rakshāsaḥ ॥ 21 ॥

May she too, who wanders like owl during the darkness of night, hiding her body in concealment of person, fall head-long down into endless caverns. May the strong implements with their loud shrill destroy such female demons. 17

O vital winds, may you carefully conduct out a search amongst people; take them into custody and grind the demons to powder, who having transformed themselves to birds fly all over during the darkness and then proceed to sully and pollute the sacred worship. 18

O Lord of resplendence, hurl down from the celestial place your adamantine bolts. O Lord of bounties, may you sharpen the weapon and make its edge further tempered in the herbal chemicals (poisons), and smite the demons down with your rocky implements from forward, from behind, from above and from below. 19

These demons march ahead accompanied by dogs; they try to assail indomitable Lord of resplendence with a desire to annul His influence. For such miscreants, the omnipotent Lord whets His thunderbolt. Now let Him cast His bolt upon the fiends, appearing in disguise. 20

Whensoever the evil fiends proceed to obstruct the sacred rites of the invoker, the Lord of resplendence always comes to destroy them. The omnipotent Lord advances and crushes down the assailing demons, as an axe cuts down the forest timber, and smashes them like an earthen vessel. 21

उल्कयातुं शुशुल्कयातुं जहि श्वयातुमुत कौकयातुम् ।
 सुपर्णयातुमुत गृध्रयातुं इषदेव प्र मृण रक्ष इन्द्र ॥२२॥
 मा नो रक्षो अभिनेज्यातुमावतुमपोच्छतु मिथुना या किमीदिना ।
 पृथिवी नः पार्थिवात्पात्वंहसोऽन्तरिक्षं दिव्यात्पात्वस्मान् ॥२३॥

ulūkayātum suṣulūkayā-
 tum jahī śvāyātum utā kōkayātum | suparṇāyātum utā
 grīdhrayātum dṛishādeva prā mṛiṇa rāksha indra ॥ 22 ॥ mā
 nō raksho abhī naḍ yātumāvatām āpochatu mithunā yā ki-
 midīnā | pṛithivī naḥ pāṛthivāt pātv ānhaso 'ntārikṣhaṁ div-
 yāt pātv asmān ॥ 23 ॥

इन्द्र जहि पुमांसं यातुधानमुत स्त्रियं मायया शशदानाम् ।
 विभीवासो मूरदेवा ऋदन्तु मा ते दृशन्त्यस्येमुचरन्तम् ॥२४॥
 प्रात चक्षु वि चक्ष्वेन्द्रश्च सोम जाग्रतम् ।
 रक्षोभ्यो वधमस्यतमशनिं यातुमद्रथः ॥२५॥

indra jahī pumānsam yātudhānam
 utā striyam māyāyā śāśadānām | vīgrivāso mūradevā ri-
 dantu mā té dṛiṣan sūryam uccārantam ॥ 24 ॥ prāti ca-
 kshva vī cakshvéndraś ca soma jāgritam | rākshobhyo va-
 dhām asyatam aśāniṁ yātumādbhyaḥ ॥ 25 ॥ • ॥

Destroy the evil being, whether he comes in the fiendish garb of an owl, or of an owlet, or of a dog, or of a duck, or of a falon, or of a vulture. O Lord of resplendence, slay such a demonic person by the stroke of your stones. 22

May not the wicked fiends harm us. Let the dawn drive off the couples of timid ones. May the earth protect us from the terrestrial wickedness and may the firmament protect from the celestial one. 23

O Lord of resplendence, may you slay the fiend appearing in disguise whether he belongs to the class of man or woman, playing mischief by her deceptions. May those fools who murder by chopping necks perish and see no more of the sun when he arises. 24

O love-divine, may you and the Lord of resplendence severally watch, keep a vigil all around and cast forth your weapons at the malignant demonic person and smite all of them with bolt who attack in disguise. 25

The first part of the paper is devoted to a review of the literature on the topic. The second part is devoted to a description of the data used in the study. The third part is devoted to a description of the methodology used in the study. The fourth part is devoted to a description of the results of the study. The fifth part is devoted to a description of the conclusions of the study.

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NOTES

Book 7
Hymns 1-104

सप्तम मण्डलम्
सूक्तानि १-१०४

संस्कृत- शब्द-कोश

संस्कृत-
शब्द-कोश

संस्कृत-
शब्द-कोश

NOTES OF BOOK NO. 7

Hymn-1

For verse I, See Nir. V. 10.

Vasistha is the Rsi or seer of all the hymns of Book VII of the Rgveda. The word *vasistha* (वसिष्ठ) for the first time occurs in Book I (वसिष्ठम्—I.112.9); then again in Book II (वसिष्ठः—II.9.1). Most of the references of this word are from Book VII and a few ones from Book X. The word is used in singular and plural forms both. As vocative, the singular form, वसिष्ठ, is used at VII.23.1; 33.10; 11; 88.1; 96.1 and, the plural form, वसिष्ठाः, at VII.33.3; 4; 8. The word further occurs as follows :

वसिष्ठ (non-vocative), *vasistha*, VII.1.8

वसिष्ठः, *vasisthah*, II.9.1; VII.9.6; 18.4; 21; 22.3; 26.5; 33.6; 12; 14; 42.6; 59.3; 73.3; 95.6; X.65.15; 66.15; 95.17; 150.5; 181.1.

वसिष्ठम्, *vasistham*, I.112.9; VII.13.13; 70.6; 86.5

वसिष्ठस्वत्, *vasisthavat*, VII.88.4; 96.3

वसिष्ठस्य, *vasisthasya*, VII.33.5

वसिष्ठाः, *vasisthah*, VII.7.7; 8.7; 12.3; 33.1; 7; 9; 37.4; 76.6; 77.6; 80.1; 90.7; 91.7; X.15.8; 122.8

वसिष्ठान्, *vasisthan*, VII.33.2

वसिष्ठसाह, *vasisthasah*, VII.23.6; X.66.14

वसिष्ठैः, *vasisthai*, VII.39.7; 40.7; 76.9

The etymology of the word *vasistha* has not been given by Yaska in his Nirukta; Dayananda derives this word as follows: (i) प्रतिशयेन वसो—the superlative of *vasu*, the dweller or abode—VII.1.8; (ii) प्रतिशयेन धनद्वयः—exceedingly rich or opulent—VII.9.6; (iii) प्रतिशयेन वसुः—excessive

wealth, VII.18.4; (iv) अतिशयेन विद्यां कृत्वाः—exceedingly abiding in learning, VII.26.5; (v) अतिशयेन वसुमान्, exceedingly possessing wealth, VII. 33.12.

1. **Didhitibhñ**, by the attrition process (दीधितोभिः प्रदीपिकाभिः क्रियाभिः—*Daya.*); with the fingers (दीधितयोऽङ्गुल्यो भवन्ति । दीपन्ते कर्मसु । *Nir.V.10*).

From two sticks, men with fingers, have produced fire by attrition by the motion of their hands; a fire glorious, seen at a distance, lord of the house and active.

Aranyoh; from two sticks (अरणी प्रत्युत एन अग्निः । समरणाज्जायत इति वा—*Nir.V.10*)

Hastacyuti : by the motion of their hands; by the circular movement of their hands (हस्तच्युती हस्तप्रच्युत्या—*Nir.V.10*; हस्तयोः प्रच्युत्वा भ्रामण-क्रिया—*Daya.*).

Atharyam, always active, constantly and continuously accessible (अथयं अतन्वन्तम् V.10; अथयं आगम्यतनवन्तं वा—*Sayana*; the one who desires to perform *yajna*, an act of non-violence (अहिंसां काययमानम्—*Daya.*).

3. **Surmya**—*Surmi* is a hole, a statue, an art (सूर्या सछिद्रया मूर्त्या कल्पया वा—*Daya.*); by the flame (ज्वालाया—*Sayana*); by the fuel-stick, the kindled wood (सूमि सनित्काण्डं),

Mahidhara; an iron stake or red-hot post; figuratively, flame. Yv. XVII. 76.

6. **Yuvatih**, young damsel; perhaps referring to ladle in the fire-ritual (युवतिः अग्निना नित्ययुक्ता, associated always with fire—*Sayana*; प्राप्तयोवना कन्या—*Daya.*).

Ghr̥taci=night (घृताचीति रात्रिनाम—*Nigh. 1.7*); melted butter (घृताची पृतमच्यतीति घृताची जुहूः—*Sayana*). Also see I.167.3; III.6.1; 30 7; IV.6.3; V.28.1; 43.11; VI.63.4.

7. **Jarutham**, the harsh-voiced, threatening (जह्वं परपशब्दकारिणं राक्षसं, घृणातेरूपम् प्रत्यये सति जरुष्य शब्द निष्पत्तिः—*Sayana*); also a hymn; it is derived

from \sqrt{gr} , \sqrt{v} , to invoke. (जरुषं गरुषं गुणातिः—जरुषं हव्यक्षि राये पुरन्धि, (VII, 9.6) addressing the hymn, sacrifice to the wise one for wealth. Nir. VI. 17; गुणाति अर्पति कर्मणा Nigh. III. 14).

Jarutham also means old or aged dry wood; old famished things; worn-out things; (जरुषं जरावत्त्वां प्राप्तं जीर्णं काष्ठम्—*Daya*.).

Catayasva, drive away, destroy completely (चातयस्व ताशं प्रापय—*Daya*.; प्रकर्षणं नाशय—*Sayana*); चततिः denotes an action, चततिर्गतिकर्मा, Nigh. II.4; See चिरिन्विद्यत्य सत्त्वमिस्तेभिर्हृद्या चातयामसि X.155.1; the verb चातय means to destroy; frighten; चातयतिर्गहिने Nir. VI.30: We frighten thee away with those heroes (lit. beings) of the cloud.

8. Anikam, to the army (मनीकं सैन्यं—*Daya*.); glory or lustre (तेजं—*Sayana*).

Vasistha, O the best one, O the eminent; see also verse 9. (वसिष्ठ श्रेष्ठ—*Sayana*; अतिशयेन वसिष्ठ—*Daya*.), used as an attribute of *Agni*,—not a proper name.

10. Vrtra-hatyesu, in the battles (वृत्रहृत्सु संग्रामेषु—*Sayana*; *Daya*.) (See also *Vrtra-hanam*, I.59.6; *Vrtra-turye*, Nigh. II. 17 as a synonym of battle; (संग्राम—युद्धतूर्यं). For *Vrtra-hatyesu*, वृत्रहृत्सु, see I.53. 6; VII.1.10; 19.3; 32.15; X.65.2); see also वृत्रहृत्पाय—V.29.7; VI.18.9; वृत्रहृत्सु—I.52.4; 109.5; IV.19.1; 24.2; VI.23.2; 25.1; 8; 36.2; 47.2; VII.19. 10; वृत्रहृत्सु VIII. 24.2.

11. Sune, in the rapid-moving army (सूः सद्यः करणं विद्यते वसिष्ठस्तस्मिन् सैन्ये । सू इति सिप्रनाम—Nigh. II.15; सू=सामू=instantaneous, quick, speedy=सिप्रनामः तस्मात्प्यामादिस्वात्मत्वव्योमो नः प्रत्ययः—*Daya*.; in the empty house, deserted by sons and relations (सूने सून्ये पुत्रादिरहिते गृहे—*Sayana*).

Asesasah, one without children (अशेषमः अपुत्राः । तेषाम=शेषः=अपत्यनाम,—Nigh. II. 2; *Sayana*); complete or whole in itself (अशेषतः निःशेषाः—*Daya*.).

Durya, O the resider in the house (दुर्यं गृहेषु वर्तमान—*Daya*.); an epithet for *Agni*; since established in homes for the benefit of homes (दुर्यं गृहेभ्योहित हे सून्ये—*Sayana*); see also दुर्यः—I.154.14; II.38.5; दुर्य—VIII.74.1; दुर्यान् I.91.19; X.40.12, and दुर्यन्तु IV.1.9; 18; 2.12; VII. 1.11.

14. *Vilupanih*, the one having hands as their strength (वीलुपाणिः वीलु-
बलं पाणयो यस्य सः—*Daya.*; the one with strong hands (वीलुपाणिः दृढहस्तः—
Sayana); see Nigh. II.9; वीलु=व्यौलम्=बलनाम.

Aksara, waters (अक्षरा उदकानि । अक्षराकारादेशः अक्षरात्युदकनाम—Nigh.I.12—
Daya.); by the imperishable praise (अक्षरा अक्षरेण क्षयरहितेन स्तोत्रेण—*Sayana*).

17. *Ubhay vahatu*, the two employing means. i.e. prayer and
praise (उभौ वहतू वहनहेतू स्तौतं शतं च—*Sayana.*); the two means, the
householder and priest (उभौ यजमानपुरोहिती वहतू प्रापकौ—*Daya.*).

20. *Ubhayasah*, the two chanters of praises and *sastra* or
priests and employer (उभयासः स्तोत्रिणः शस्त्रिणश्च, अथवा स्तुवन्तो यजमानाश्च—
Sayana); the educated and non-educated (विद्वांसोऽविद्वांसश्च—*Daya.*).

katau, munificence (रातो दाने—*Daya.*).

22. भ्रूमात्=भ्रान्तेः, even in error (अत वर्णव्यत्ययेन रस्य स्थाने ऋकारो वा-
च्यन्दसीति सम्प्रसारणं वा—*Daya.*; भ्रूमाच्चित् भ्रगादपि, अत सम्प्रसारणं छान्दसम् । प्रमादा-
दपीत्यर्थः—*Sayana*).

Nasanta, may not come to us; fall upon us (नशदिति व्याप्तिकर्मा, Nigh,
II.18; *Daya.*; *Sayana*).

23. *Yam surih arthi prcchamanah eti*, to whom the divine
solicitant inquiring applies (*Wilson*); the inquirer is supposed to ask,
either where is the liberal giver of the wealth for which he prays, or
who is that Agni to whom the petition is to be addressed.

24. वह्वा=वह (अत द्वयस्रोतस्तिष्ठ इति दीर्घः—*Panini*, VI.3.134).

25. *Ubhayasah*, the two, donor and acceptor (उभयासः दातृग्रहीतारः—
Daya.; priest and employer: see VII.1.20).

Hymn-2

For verse 2; see Nir. VIII. 7.

This *Apri* hymn may be compared with the similar other *Apri*
hymns : II.3; X.70 and X.110; also the *Apri* hymn of the Atharva-
veda, V. 12.

1. Samidham, the wood or wood-sticks for the fire-ritual (समिधं काण्डविशेषं—*Daya.*); Kindled=*samiddham* : here as usual, it implies one of the *Apris* or forms of fire, although used as an epithet (भाप्रशब्दोक्तत्वादित् तनूनपाद् रहितम् । समिद्धाद्या अग्निविशेषाः प्रत्युच्चं देवता उच्यताः—*Sayana*).

2. Ubhayani havya, both kinds of oblations of ghr̥ta (clarified butter) and libations of medicinal herbs like *Soma* etc. (उभयानि सोमिकानि च हविः संस्थादीनि च हव्या हव्यानि—*Sayana*); the feeds useful for the health of body and mind both (मरीरात्मवृष्टिकराणि हव्यानि—*Daya.*).

For the verse, see Nir. VIII. 7. Of these, the gods, who are skilful, pure, meditative, and who enjoy both kinds of oblations, we will praise the greatness of the adorable *Narasamsa* with sacrifices. Both kinds of oblations are *Soma* and others, or the mystical and supplementary ones (ये सुकर्माणः शुचयोधिष्यं धारयितारः स्वदयन्तु देवा उभयानि हवींषि । सोमं चैतराणि चेति वा चावापिकानि चेति वा—Nir. VIII. 7).

Narasamsah, “it (नरागंसः) is sacrifice”, says Katthakya; “seated men (narah, नराः) praise (√गंस्) gods in sacrifice”. “It is Agni”, says Sakapuni, he is to be praised by me.”(नरागंसो यज्ञ इति कात्यक्यः । नरामस्मिन्नासीनाः गंसन्ति । अग्निरिति शाकपूणिः । नरैः प्रशस्यो भवति । तस्यैषा भवति—Nir. VIII. 6).

For *narasamsah*, नरागंसः, see I.142.3; II.3.2; 38.10; III.29.11; V.5.2; X. 70.2; 92.11; 182.2. Also *narasamsam*, नरागंसम्, I.13.3; 18.9; 106.4; IX.86.42; X.64.3, and *narasamsasya*, नरागंसस्य, VII.2.2.

3. The *Apri* hymn (आप्री सूक्त) refers to the following group of elevens (usually, the names of fire or *agni*) :

(i) *samiddhah*, समिद्धः; (ii) *tanunapat*, तनूनपात् or *narasamsah*, नरागंसः; (iii) *idah*, इक्षः; (iv) *barhih*, बर्हिः; (v) *devirdvarah*, देवीद्वारः; (vi) *usasa-nakta*, उषासानक्ता; (vii) *devyau-hotarau-pracetasau*, देव्यो होतारौ प्रचेतसौ; (viii) *tisro devyah*, Sarasvati, Ila and Bharati, तिस्रो देव्याः सरस्वती, इला, भारती (ix) *tvasta*, त्वष्टा, (x) *vanaspati*, वनस्पति (xi) *Svabhaktis*, स्वाहाकृतयः See the *Apri Sukta* II.3: VII.2; X.70 and X.110. In the present hymn *tanunapat* is eliminated (भाप्रशब्दोक्तत्वादित् तनूनपाद्रहितम्—*Sayana*).

The Nirukta has the following description of the *Apri deities* : From what root is *Apri* (आप्री) derived ? From the root √आप्, to obtain (आप्नोते); or from √प्री, to please (प्रीणतेर्वा). There is also a Brahmana

passage : (आप्रोक्षिराप्रोषाणि), one pleases them with Apri hymns (Ait. Br. II. 4; Kaus Br. X.3.2; also Tait Br., II.2.8.6 for आप्रोक्षिराप्नुवन् ।

(i) Of these *idhma* or fuel comes foremost. *Idhma* is so called from being kindled (तम्/दध्)—इध्मः, तदिध्मनात्. For this, see नमिडो घय, X.110.1; Nir. VIII.4.

(ii) (a) Then comes *tanunapat*, तनूनपात्, which means one's own son. (It is clarified butter, according to Katthakya, (तनूनपात्-आज्यमिति कात्पयस्यः). The word *napat* (नपात्) is a synonym of offspring, which does not immediately succeed a person (i.e. a grandson). It is very much propagated downwards. In this case, the cow is called *tanu*, because delicious things are prepared (*tatah*) from her. Milk is produced from the cow, and the clarified butter is produced from milk (and hence butter is the grandson of the cow); नपादितानननारायाः प्रजाया नामधेयम् । निर्णेतमा भवति । गौरवतनुरुच्यते । तता अस्या योगाः । तस्याः पयो जायते । पयस आज्य जायते—Nir. VIII.5.

Tanunapat is Agni according to Sakapuni ; waters are here called *tanu*, because they are spread in the atmosphere. Herbs and trees are produced from waters and this fire is produced from herbs and trees : अग्निरिति वाकपूणिः । आपोऽत्र तन्व उच्यन्ते । तता अन्तरिक्षे । ताम्य भोषधिवनस्पतयो जायन्ते । भोषधि वनस्पतिभ्य एव जायते । तस्यैषा भवति । See तनूनपात्पयः—X.110.2; Nir. VIII.5.

(b) *Narasamsa* is sacrifice, according to Katthakya; seated men (नराः) praise (✓घञ्) gods in sacrifice; नराणां यज्ञ इति कात्पयस्यः । नरा अस्मिन्नासीनाः गंतन्ति. But *narasamsa* is fire according to Sakapuni; "he is to be praised by men; अग्निरिति वाकपूणिः । नरैः प्रशस्त्यो भवति । See नराणांस्तस्य महिमानः—X.110.3;—Nir. VII.6. (iii) *Ilah* or *Idah* (ईलाः) is derived from ✓ईद्, meaning to praise or from दध्, to kindle : ईलईहः स्तुति कर्मणः, इयतेर्वा । See आबुहुमान ईषयो—X.110.3; Nir. VIII.7. (iv) *Barbīh* (grass) is so called from growing rapidly; बर्हिः परिवर्हणात्; see प्राचीनं बर्हिः—X.110.4. (The grass in the eastern direction is strewn at the day break),—Nir. VIII.8.

(v) *Devir-dvarah*, देवीद्वरिः—Here द्वारः (dvarah), door, is derived from ✓वृ, to press forward, or from वृ, to move, or from the causal of वृ, to exclude : द्वारो जवतेर्वा, द्रवतेर्वा, वारयतेर्वा; see व्यबस्वती०—X.110.5 for the word देवीद्वरिः—Nir. VIII.9 (vi) *Usasa-nakta*, उपासानक्ता=days and nights=अस्तोत्पत्तः—VII.39.2 Nir. V.28; *Usa* or dawn, is so called because it shines (✓vas, ✓वस); it is the time subsequent to night (उपाः कस्मात् । उच्छतीति सत्याः । रात्रेरपरः कालः see रात्रमुपसेयौनिमादौ (I.113.1)—Nir. II.18).

The word *nakta* is a synonym of night: it anoints beings with dew, or else it is called night, because its colour is indistinct: (यस्मैति रात्रिनाम । वनस्ति नूतान्यवश्यायेन । अग्निं वा नक्ताव्यक्तवर्णां. See, वा सुज्योती यजते उपाके उपादानक्ता—X.110.6, Nir. VIII. 10).

(vii) *Daivya-hotara*, देव्या होतारः=daivya-hotarau; it means the two divine sacrificers, this, the terrestrial, and that, the atmospheric Agni (देव्या होतारा देव्यो होतारी ययं चाग्निरतो च मध्यमः । see देव्या होतारः प्रथमा—X.110.7; Nir. VIII.11).

(viii) *Tisro devih*, तिस्रोदेवीः, means the three goddesses, Bharati, Ila and Sarasvatī; तिस्रोदेवीर्बहिः—X.110.8; Nir. VIII.12. The Sun is called *Bharata*, भरतः, and hence its light is called *bharati*, भारती ।

(ix) *Tvasty*, त्वष्ट, it is so called because it pervades quickly (according to etymologists); it may be derived from √ त्विष्, meaning to shine, or from त्वष्ट, meaning to do (त्वष्टा तूष्णमधुन इति वेद्वक्ताः । त्विषेवां त्वात् सौप्तिकमणः । त्वष्टतेवां स्यात् । करोति कर्मणा । See त्वष्टारमिह यधि विद्वान्—X.110.9; Nir. VIII.13).

(x) *Vanaspatih*, वनस्पतिः ; he is so called “the lord of forests”, because he is the protector or benefactor of forests.

Vanam, वनं=forest, is derived from √ वन्, to win (वनस्पत इत्येनमाह । यूप हि वनात् पाता वा पालयिता वा । वनं वनोते;—Nir. VIII. 3; see मेघन्तु वेतो II.37.3. Now, who is the lord of forests or herbs ? It is the sacrificial post, यूप yupa, says Katthakya; but “it is Agni” says Sakapuni (तत्को वनस्पतिः । यूप इति कात्यवयः । अग्निरिति शाकपूणिः—Nir. VIII. 17; see अञ्जस्ति त्वामध्वरे देवयन्तो वनस्पते—III.8.1

(xi) *Svabhakti*, स्वाहाकृति or consecrations by saying “hail”; they are so called because the word “*Svaha*, स्वाहा, is uttered in them; or speech herself said, “Well, ho !” or one addresses himself, or one offers oblation consecrated with *Svaha* (“hail !”) (स्वाहाकृतयः । स्वाहेत्येतत्सु भाहेति वा । स्वा वागाहेति वा । स्वं प्राहेति वा । स्वाहुतं हविर्बुहोतीति वा ; See स्वाहाकृतं हविर्दन्तु देवाः —X. 110.11.

For *Apri* hymn, see also Av. V.12, and Yv. XXIX. 25—36.

4. *Abhijau*, bending on knees; upon their knees (अभिज विदुषां सन्निधौ कृते अभिमुखे जानुनी धेस्ते—*Daya*; अभिगत जानुकं—*Sayana*).

7. *Vipra yajnesu manusesu karu manye*—I am minded to adore you two sages, the ministrants at sacrifices of men (*Wilson*); I am minded to adore you two, men and women of intelligence, the specialists of arts and crafts at the good acts of public activity of men (विप्रा विप्रो मेधाविनो स्त्रीपुरुषौ यज्ञेषु सत्सु कर्मसु मानुषेषु मनुष्य सम्बन्धिषु कारु शिल्पविद्याकुशलौ पुरुषादिनो मन्ये—*Daya.*).

8. *Devath Manusyebhiih*, with gods and men; *gods* are those excellent persons who abide by truth, and men are those who abide by untruth; (सत्यमेवदेवा भनूतं मनुष्याः—S. Br. I.1.1.4; देवैः सत्यवादिभिर्विद्वद्भिः; मनुष्येभिः भनूतवादिभिर्जनैः—*Daya.*).

10. *Vanaspate*, the protector or Lord of *vana*, herbs, forests, or rays, i.e. the sun, or an enlightened person (वनस्पते वनानां किरणानां पालक सूर्य इव विद्वान्—*Daya.*).

11. *Aditih suputra svaha*, hail the Aditi, the mother of excellent sons with respects (प्रदितिः माता सुपुत्रा शोभना पुत्रायत्याः सा स्वाहा सत्यप्रियया—*Daya.*)

Hymn-3

1. *Rtava*, the observer of truth (ऋतावा यज्ञवान् सत्यवान् वा—*Sayana*) ; the discriminator of truth or water (ऋतावा सत्यस्य जलस्य वा विभाजकः—*Daya.*).

2. *Yavase*, upon the forage; on the food or grass (यवसे घासे—*Daya*; *Sayana*) See also I.38.5; V.9.4; 53.16, VI.2.9; VII.3.2; 87.2; X.25.1; 99.8; 100.10; 115.2.

3. *पच्छा=पच्छ* (पक्षसंहितायामिति शीघ्रं: —*Pantni* VI.1.70).

4. *Pajah*, strength (पाजः बलं; Nigh, II.9); lustre (पाजः तेजः —*Sayana*).

7. *Satam purbbhih ayaslbhih*, hundred cities or fortifications of iron (पूभिः नगरेभिः प्रायसीभिः अयसः निर्मिताभिः —*Daya.*).

10. *Vatema*, may possess or be favoured with (वतेम सम्भजेम । भूत वर्णव्यत्ययेन तस्यस्याने तः ; वतेम=वनेम—*Daya.*; सम्भजेमहि—*Sayana*).

Stotrbhyo gnate, for the praiser; for the householder (स्तोतृभ्यः श्रुतिवग्भ्यः गृणते स्तावकाय—*Daya.*; स्तोतृभ्यः उद्गातृभ्यः गृणते शंसते—*Sayana*).

Hymn-4

For verses 7 and 8, see Nir. III.2 and III.3 respectively.

2. Sam yah vana yuvate, one who attacks the forests (*Wilson*; यः अग्निः शुचिदन् दौष्टिदन्तः वना वनानि संयुक्ते आत्मना संयोजयति—*Sayana*; वना वनानि किरणानि सूर्यं इव युवते युनक्ति—*Daya.*).

Suci-dan, the bright-toothed (शुचिदन् दौष्टिदन्तः—*Sayana*; पवित्रदन्तः—*Daya.*).

4. Sahasvab, full of strength; mighty (सहस्रवः प्रशस्तबलयुक्त—*Daya.*, vocative). See also *sahasavan*, सहसावन् in verse 6 of this hymn.

7. The treasure of the stranger is indeed to be avoided; may we be masters of eternal wealth. (The child) begotten by another is no son; he is so far the fool only. O Agni, do not corrupt our paths.

Rekna, रेक्न, is a synonym of wealth; it is left by the deceased (√रिक्). May we be masters of eternal wealth of the parental property.

The word *Sesas*, शेषस्, is a synonym of offspring; this is what remains of the deceased. That is a child for the fool; i.e., insane only (परिहृतव्यं हि नोपसर्तव्यम् । अरणस्य रेक्नः अरणोऽपार्णो भवति । रेक्न इति धनं नाम । रिष्यते प्रयतः । 'नित्यस्य रायः पतयः स्याम' । पिष्यत्येव धनस्य । न शेषोऽग्रे अन्यं जातमस्ति । शेष इत्यपत्यं नाम । शिष्यते प्रयतः । अचेतयमानस्य तत्प्रयत्तस्य भवति । मा नः पथो विद्दुष इति—Nir. III.2.)

Aranasya, of the one in which there is no conflict (अरणस्य अविद्यमानोऽरणः संग्रामो यस्मिंस्तस्य —*Daya.*); of the one not in debt (अरणस्य अश्रूणस्य —*Sayana*, who also quotes Nir. III. 2 and gives the alternative meaning).

8. "The stranger, however delightful, should not be adopted, begotten in another's womb; he should not be regarded (as one's own) even in thought. To his own abode, he certainly goes back. Let the new (hero) impetuous and irresistible, come to us." On this the Nirukta comments : The stranger should never be adopted, although he may be the most delightful man. The child begotten in another's womb should not be regarded as "this is my son", even in thought. Now he goes back to the same abode from whence he came. *Okah* (ओकः) is used as a synonym of abode or dwelling-place. Let the newly-born (hero),

impetuous, i.e. swift and overpowering his rivals, come to us, he alone is the real son (न हि प्रहीनस्यो वरुणः सुसुप्तमोऽपि । भन्योदयो भनतापि न मन्ताभ्यः । ममायं [पुत्रः] इति । अयं स धीकः पुनरेव तदेति यत प्रागतो भवति । प्रोक्त इति निवास नामोच्यते । एतु नो राज्ञो वंजनवान् । प्रमिषहमाणः सपत्नान् । नवजानं स एव पुत्र इति—Nir. III.3).

Aranah, not one pleasing or delighting (अरन्ना परममाणः—*Sayana*, *Daya*.)

The verses 7 and 8 prohibit the practice of adoption, and confine inheritance either to direct descent through a son, or to collateral descent through the son of a daughter:—Nir. III. 3; the verse is considered as an explanation of the preceding, the drift of the two being the preference of lineal male descent.—*Wilson*.

9. Vanusyatah, of those who beg (वनुष्यत. माचमानान्—*Daya*.); against the malignant (वनुष्यतः हितकात्—*Sayana*).

10. This is the repetition of the verse VII.3.10, the last verse of the previous hymn.

Hymn-5

1. Amṛtanam, of immortals like the souls or the *Prakṛti*, the primordial matter (in the causal form) (अमृतानां नाशरहितानां जीवानां प्रकृत्यादीनां पा—*Daya*.; of gods, देवानाम्—*Sayana*).

Vaiṣvanarab, fire of the universal usage (वैश्वानरः विश्वानरहितोऽग्निः—*Sayana*; विश्वेषु नरेषु राजमानः—*Daya*.); the cosmic power.

2. Stīyanam, of waters (स्तियानां प्रपाम् जलानाम्; स्तिया प्रायो भवन्ति त्वया-नादिति, *Stiyah* means waters, so called from being collected together Nir. VI.17; *Daya*.; *Sayana*).

3. Purave, for man (पूर्वमनुष्याय—*Daya*.; for the king, राज्ञे—*Sayana*). According to *Wilson*, the word occurs as an epithet of *Sudas*, one who fills or satisfies with offerings. See also पुरोयच्चिन् पुरुकुत्साय ददौ बहिर्नपत् सुदासे ।—I.63.7).

4. Vaiṣvanara. fire; the leader of people (वैश्वानरः कस्मात् । विश्वानरा-

नयति । विषय एनं नराण्यन्तीतिवा—he leads all men, or all men lead him, or else, *Vaisvanara* may be a modified form of *Visvan-ara*, i.e. who pervades all created beings.—Nir. VII.21; *Sayana*); world-citizen.

5. *Kṛstinam*, of the cultured persons; of persons in general (*Kṛstayah*, छष्टयः —मनुष्य नाम; Nigh. II.3—*Daya*.); of people (प्रजातां—*Sayana*).

Haritah, cardinal directions (हरितः दिग्गः—*Daya*.; हरित्=दिग् नाम—Nigh. I.6); horses (हरितः अस्वाः—*Sayana*).

Ghṛtaśh, nights (पूताचीः रात्रयः—*Daya*.; पूताची=रात्रिनाम—Nigh. I.7); accompanied by butter and other oblations (पूताचीः घृतमञ्जस्यः । हविषा संहिता हव्यपः—*Sayana*).

Dhunayah, dispensers of iniquity (घुनयः पापं घुनानाः—*Sayana*); airs or winds; breaths (घुनयः वायवः—*Daya*.). (*Dhunih*, shaker is derived from घृ to shake; and hence wind also. Nir. V.12; X.89.5).

Vaisvanaram, pertaining to *Visvanara*, विश्वनर (वैश्वानर विश्वनर हितं—*Sayana*); the one enlightened like fire (पद्मिनिव—*Daya*.).

7. *Vyoman* (विष्मोमन्), all-pervading like sky (व्योमन् व्योमवद् व्यापके—*Daya*.); in the midspace, in the heaven (अन्तरिक्षे—*Sayana*) [cf. ऋचो अदारे परमे व्योमन्—I.164.39; *parame*, the highest].

8. *Jatavedah*, all-knowing, knower of all that is born; epithets for *Agni*, which is also known as *Vaisvanara*.

Hymn-6

1. *Darum Vande*, I salute the demolisher (of cities) (दातं पुरं नेत्तारं वन्दे—*Sayana*); the demolisher of pains (दुःखं विदारकं—*Daya*.).

Samrajah, the universal sovereign (सम्राजः सर्वस्य भूवनस्येश्वरस्य—*Sayana*).

Vandamanah asurasya prasastim pumsah, glorifying the excellence of the powerful male.

Asurasya, of the strong one (असुरस्य घनवतः—*Sayana*); of the one

strong as clouds (मसुरस्य मेघस्येव वर्तमानस्य—*Daya.*).

2. **Purandarasya**, the demolisher of the cities of enemies (पुरन्दरस्य शत्रूणां पुरां विदारकस्य—*Daya.*; पुरां दारयिता—*Sayana.*).

For *Puramdara*, see पुरम्न्दर—I.102.7, VIII.1.7; पुरम्न्दरः—II.20.7; III.54.15; V.30.11; VIII.1.8; 61.10; पुरम्न्दरम्—VI.16.14; VIII.61.18; पुरम्न्दरस्य—VII.6.2; पुरम्न्दरा—I.109.8.

4. **Sacibhih**, by speech; by words (शचीभिः उत्तमाभिर्वर्णिभिः—*Daya*; शची=वाङ्मय, Nigh. I.11; शचीभिः ताभ्यो दत्ताभिः प्रज्ञाभिः—*Sayana.*; by the benefits (*Wilson*).

5. **Nahusah**, Lord bound by discipline, eternal law or truth (नहुषः सत्येबद्धः—*Daya.*; *Nahusa*, the name of a king—*Sayana*).

Other references for *Nahusa* are : नहुषः—I.122.8; 10; 11; VII.6.5; VIII.8.3; X.49.8; 80.6; 99.7; नहुषस्य—I.31.11; V.12.6; नहुषा—VI.26.7; नहुषे—VIII.46.27; नहुष्यस्य—X.63.1; नहुष्याणि—IX.88.2; नहुष्येभिः—IX 91.2.

According to Nigh. II.3, *Nahusah*, नहुषः, is a synonym of man. Dayananda in his commentary on I.31.11 writes : नहुषस्येत्यत्र सायणाचार्येण नहुष नामक राजविशेषो गृहीतस्तदसत् । कस्याचिन्नहुषस्येदानीं तम त्वाद् वेदावां सनातनत्वात्तस्य गायान्न न संभवति । निषण्डी नहुषस्येति मनुष्यनाम्नः प्रसिद्धेश्च; i.e., Sayana's contention that *Nahusa* is the name of a king is not admissible, since the Veda deals with eternal topics, and not the historical facts; Dayananda agrees with Yaska.

Yahvah, the great one (यह्वः महान्—*Daya.*).

Dehyo anamayāt, has bowed or humbled; baffled the devices of the asuras, learning the sciences of the asuras (देह्यः देहीरूपयिताः आसुरोविद्याः—*Sayana*; देह्यः उपवेतुं वर्धयितुं योग्यः जनमयत् दुष्टान् न भ्रान्कारयेत्—*Day a.*).

7. **Samudrat avarat**, समुद्रात् प्रवरात्, from the lower firmament; may mean "from earth."

(*Samudrat*) a *parasmat*, समुद्रात् आपरस्मात्, from the upper firmament;

may also mean "from heaven."

Hymn-7

1. **Yava**=भव (यत् द्वयद्योऽस्ति इति दीर्घः —*Panini VI. 3.134*)

3. **Yavisthah**, O the most youthful (यविष्ठ प्रतिशयेन यौवनं प्राप्तः —*Daya*; हे युवतया अग्ने—*Sayana*); an epithet for fire.

4. **R̥tava**, the follower or observer of natural truth, (ऋतावा ये ऋतं सत्यमेव वनति सम्प्रजिहि सः —*Daya*; the celebrator of sacrifice; the performer of rites (ऋतावा यज्ञवान् —*Sayana*)

5. **Brahma**, the seer who knows all the four Vedas (ब्रह्मा चतुर्वेदवित्—*Daya*.); the directing priest (ब्रह्मा परिवृढः —*Sayana*).

Hota, the ministrant priests.

6. **Aram**=alam. अरम्=अलम्, पर्याप्तम्, befitting.

Mantram, thought; the prayer, the commendation (मन्त्रं स्तोत्रं स्तुत्यं वा —*Sayana*; मन्त्रं विचारं —*Daya*.).

7. **Vasisthah**, the most celebrated devotees, or dwellers (वसिष्ठाः प्रतिशयेन वसवः —*Daya*.).

Sahasah Suvah, the son of strength (सुनः सत्पुत्रः, सहस्रः बलिष्ठस्य—*Daya*.); नू=नु (ऋचितुनुषमस्तुतद् दृष्टोरुप्याणाम्—*Panini VI.3.132*).

Hymn-8

1. **Ghr̥tena**, by the butter; by the water; by the lighter (घृतेन प्रदीपनेनोदकेनाज्येन वा—*Daya*.).

2. **Mandrah**, the giver of delight (मन्द्रः आनन्दयिता—*Daya*.; मदयिता—*Sayana*).

Kṛṣṇapavib, the one equipped with sharp-cutting implements (कृष्ण

पविः कृष्णोविसेयः पविः प्रस्तास्त्र समूहो यस्य—*Daya.*); the dark-pathed; fire that leaves black traces (कृष्ण मार्गोऽग्निः —*Sayana*).

4. *Puram*, an *asura* of the name Puru (पूषं पूरुनामकमसुरम्—*Sayana*); the one who affords protection; the chief of an army (पूषं पातकं सेनापतिम्—*Daya.*).

6. *Dvibarhah*, the one possessing two eminences—(1) learning and (ii) humility (द्विवर्हाः द्वाभ्यां विद्या विनयाभ्यां बह्वः वर्धन यस्य सः —*Daya.*; द्विवर्हा द्वयोः स्थानयोः परिवृढः । मध्यमे च स्थान उत्तमे च; द्विवर्हाः द्वाभ्यां विद्या कर्मभ्यां बृहन् ब्रह्मिष्ठोदयोः स्थानयोः—*घुञ्जोक्तयोर्महान् वा —Sayana*). According to Nir. VI.17 the word means the one who is great in two, i.e. the atmospheric and the celestial regions.

7. The repetition of the verse VII.7.7.

Hymn-9

For verse 6, see Nir. VI.17

1. *Jarah*, the waster, the illegal lover; fondler; here it means the sun, who caresses the night (जारः रात्रिर्जंरयिता सूर्यः —*Daya.*; जारः सख्येण प्राणिन जरयिता—*Sayana*).

2. *Paniam*, of the traders (पणीनां स्तुत्यव्यवहारकर्तृणां—*Daya.*; also the *asuras* called *Panis*, पणीनां प्रसुराणां—*Sayana*).

Ramyenam, of nights (राम्येति रात्रिनाम्—*Nigh.* I.7)

3. *Amurah*=*amudbah* (अमूरः=अमूढः; वर्णव्यत्ययेन उत्स्य स्थाने रः —*Daya.*); unperplexed.

Aditih, one like the father (अदितिः पितृव्य वत्तमानः —*Daya.*); elevated (*Wilson*); अदितिः अदीनाः —*Sayana*.

Vivasvam, resplendent (विवस्वान् दीप्तिमान्—*Sayana*; resplendent like the sun, सूर्य इव—*Daya.*).

Atithi, a guest; a guest of honour; the learned and respectable

(मतिविः मतिपिबत् पूज्यः —*Sayana*; प्राप्तो विद्यान् इव—*Daya*).

Apamgarbhab, the embryo of waters; embryo in the firmament (अपं अन्तरिक्षस्य मध्ये गर्भः। गर्भं इव वर्तते—*Daya*).

4. **Gavah**, the rays (गावः किरणाः —*Daya*); praises (गावः स्तुतयः —*Sayana*).

Bhanuna, with resplendence (भानुना तेजसा—*Sayana*); by the rays (भानुना किरणेन—*Daya*).

5. अच्ञा=अच्छ (संहितायामिति दीपः —*Panini VI.1.70*)

Sarasvatim, divine speech full of knowledge or learning (सरस्वतीं विद्यां सुमिषायुक्तां वाचम्—*Daya*).

Marutah, to men; to mortal beings (मरुतः मनुष्यान्—*Daya*).

Apah, actions (अपः कर्माणि—*Daya* ; अपः=waters).

6. **Jarutham**, this means a hymn; it is derived from the root \sqrt{r} to invoke : addressing this hymn, sacrifice to the wise one for wealth (जल्यं गरुणं गृणातेः —*Nir. VI.17*): Addressing the hymn, sacrifice to the wise one for wealth.

Hymn-10

1. **Harih**, the absorber (हरिः हरणशीलः —*Daya* ; receiver of oblations (हरिः हविषां प्रेरकः—*Sayana*).

3. अच्ञा=अच्छ (Panini VI.1.70).

4. The terms used in the verse are **Indram** (इन्द्रं विद्युत्तम्).

Agne (अग्ने पावक इव विद्वन्), **Vasubhih** (वसुभिः पृथिव्यादिभिः); **rudram** (रुद्रं जीवात्मानम्), **rudrebhih** (रुद्रेभिः प्रापेत्तद्), **adityebhih** (आदित्येभिः संवत्सरमासैः).

Aditim (अदितिं प्रजालोकनां मातृविद्याम्), and **bhaspatim** (बृहस्पतिं बृहस्पत्या ऋग्येवादि

देवबाच; पासकं परमात्मानम्—*Daya*.)

5. *Ksapavan*, the one presiding over nights, the ruler of nights (क्षपावान् बह्वयः क्षपा रात्रयो विद्यन्ते यस्मिन् सः —*Daya*. ; रात्रिमान्—*Sayana*).

Hymn-11

2. *Barhih*, the knowledge or enlightenment (बहिः उत्तमं वधकं विज्ञानम् —*Daya*.).

3. *Trih*, the three, three days; in the three savanas, morn, midday and evening (त्रिः त्रिवारम्—*Daya*. ; त्रिप् सवनेषु—*Sayana*).

5. *Indra-jyesthasah*, the persons amongst whom the resplendent king is the supermost (इन्द्रो ज्येष्ठोऽसः इन्द्रो राजा ज्येष्ठो येषान्ते—*Daya*.) ; the gods among whom Indra is the chief (इन्द्रे प्रमुखादेवाः —*Sayana*).

Hymn-12

1. *Urvi*, of the extensive (उर्वी विस्तोर्णयोः —*Sayana*; महत्योः —*Daya*.).

2. *Duritanl*, evils, sins (दुरितानि दुराचारणानि—*Daya*.).

Avadyat, reproach (प्रवद्यात् निन्दनीयात्—*Daya*.).

3. *Vasisthah*, most celebrated sages (वसिष्ठाः सकलविद्यास्वति श्रयेण वासकर्तारः, those who always love to devote to studies—*Daya*.).

Hymn-13

1. *Barhlsi*, inner consciousness; in the committees (बहिषि सभायाम्—*Daya*.); on the sacred grass (*Wilson*).

Bhare, in the conflict or battle (भरे संप्राप्ते—*Daya*., Nigh. II.17); also I fill, I present (भरे भराणि—*Sayana*).

Yataye, for the Sannyasin (यतये यतमानाय संन्यासिने—*Daya*.) ; for the granter (यतये दाते—*Sayana*).

Matnam, in the midst of men (मतीनां मनुष्याणां मध्ये—*Daya*); of the desires (मतीनां अभिमनानां कामानाम्—*Sayana*).

2. **Abhisasteh**, from malevolent foes (अभिषस्तैः अभिशंसकात् शत्रोः —*Sayana*); from the self-conceit (अभिषस्तैः अभिमनुष्येन स्वप्रशंसां कुर्यन्तो दन्मिनः —*Daya*).

Hymn-14

1. **Namasvinah**, we the possessors of food or adorations (नमस्विनाः नमोज्जं सत्कारो वा विद्यते येषां ते—*Daya*; laden with oblations, हविष्मन्तः —*Sayana*).

3. **Vesat-Kṛtim**, a pious or sacred action (वषट् कृति सत्यक्रियां—*Daya*.) sanctified oblations (वषट् कृति हविः —*Sayana*).

For *vasat*, see the following :

वषट्, *vasat*—VII.99.7 ; 100.7 ; X.115.9 ;

वषट्कृतम्, *vasat-kṛtam*—I.162.15; II.36.1; X.17.12 ;

वषट्कृतस्य, *vasat-kṛtasya*—I.120.4 ;

वषट्कृताः, *vasat-kṛtāḥ*—VIII.28.2 ;

वषट्कृतिः, *vasat-kṛti*—I.14.8 ;

वषट्कृतिम्, *vasat-kṛtim*—I.31.5; VII.14.3; 15.6.

Vasat, वषट्, may be derived from √वह्, *vah*, cf. *vat* (वट्) and *vausat*, वोषट्. *Vat* is an interjection or exclamation used in sacrificial ceremonies along with *Svaha*, see Tait. Sam. III.2.8: To the flying eagle, *Svaha*, *vat* ! To the support, the law, *Svaha*, *Vat* ! etc.

Vausat, वोषट्, is probably a lengthened form of *Vasat*, वषट्, which is also an exclamation or formula used on offering an oblation to the *deva* and the *pitṛ* with fire. These are the exclamations uttered by the *hotṛ* priest at the end of the sacrificial verse; on hearing which the *adhv* *पञ्चवर्ग*, priest casts the oblation offered to the deity into the fire: it is

joined with a dative, e.g. वृष्णे वषट्. The exclamation occurs with *Kṛ* (कृ) in the Vedic literature (वषट् करण), the utterance of *Vasat*, वषट्कृत्, the priests who make the oblation with *vasat*; वषट्कार, the exclamation *vasat* (also personified as a deity); also *vasatkṛta*, वषट्कृत, offered in fire with *vasat*; *vasatkṛti*, वषट्कृति etc.

Hymn-15

1. *Upasadyaya mīlhuse*, of him who bears to us the nearest relationship (used for the fire) (उपासयाय उपसदमीयाय मीलुष्ये कामानां वषिसेऽनवे तस्मिन्मयं—*Sayana*, उपसदाय समीपे स्थापयितुं योग्याय मीलुष्ये वास्तिनेव सत्योपदेयैस्तेष्वकाम — *Daya*).

The words derived from *mīlhuh* are :

मीलुषुःस्तनाय—I.43.1.

मीलुह्यः—I.155.4, VII.16.3 etc.

मीलुष्यां—VIII.20.3.

मीलुषी—V.56.9

मीलुह्ये—I.122.1; 136.6 etc.

मीलुष्यतीऽदय—V.56.3

मीलुष्यन्तः—VI.50.12.

Midhustama (मीदुप्=मीलुह्य) means most bountiful or liberal and *midhusmat* (मीदुप्पन्त) means bountiful, liberal or kind. In mythology, *midhusa* (मीलुष) is the name of a son of Indra by Paulomi. *Midhusi* (मीलुषी) is the name of a Devi (the wife of Isana, ईशान)—*Apastamba Gr.*

2. *Panca-carsanīh*, five classes of people (cf. *panca-janya*, deva, pitṛ, manusa, gandharva and asura (पञ्चचर्षणीः पञ्चजनान् मनुष्यान्—*Sayana*).

3. *Vedah*, wealth (वेदः धनम्—*Daya*; *Sayana*; Nigh, II.10).

8. यच्छा = यच्छ (द्वयचोक्तस्तिष्ठ इति दीर्घः—*Panini* VI 3.134).

9. Hayadatiṃ, the yajamana; donor of the oblations (हव्यदाति हव्यदानि ददातीति हव्यदातिर्यजमानः—*Sayana*; see also यजमानो वै हव्यदातिः—*S.Br.* I.4.1.24).

Sudaya, encourage, inspire to work (सूदय कर्मेतु प्रेरय—*Sayana*); destroy (सूदय विनाशय—*Daya.*).

10. Asvya, appearing amongst prominent ones (अश्व्या महत्सु अश्वानि—*Daya.*); also means of transport (अश्व्या अश्ववाहकानि—*Sayana*).

This is a term of frequent occurrence in the Rgveda :

Asvyah, अश्वयः—I.32.12; 74.7; VIII.46.21; 66.3

Asvyam, अश्वयम्—I.112.10; 117.22; 119.9; IV.28.5; V.52.17, 61.5; VII.92.3 etc.

Asvyasya, अश्वयस्य—IV.41.10; VIII. 24.14; 46.22

Asvya, अश्वय—V.79.7 ; VII.16.10; 67.9 ; VIII.27.6; 34.14.

Asvyānam, अश्वयानाम्—VIII.25.23

Asvyani, अश्वयानि—VI.44.12 ; VII.18.19

Asvye, अश्वये—VIII.13.22

Asvyena, अश्वयेन—X.87.16

Asvyaib, अश्वयैः—VI.60.14; VIII.73.14; 15

The term means anything pertaining to horse or a quick transport. Dayananda explains the term according to the contexts :

Asvyam, अश्वयं अश्वेषु अथ (अश्वः) I.117.22; तुरङ्गेषु वेगादिषु वा साधुं (वीरजनं)—I.112.10; अश्वेषु व्याप्तविद्येषु साधु (मनः—विज्ञानं)—I.119.9;—अश्वेभ्योहितं (राघः—धनं) Yy. XXVII.27; Asvyah, अश्वयः अश्वेषु प्राणुगच्छत्तुः साधुरत्यन्त वेगकारी (विद्वज्जनः)—

I.74.7; योऽश्वेषु वेगादिगुणेषु साधुः (वीरजनो मेघो वा)—I.32.12; *Asvya*, अश्व्या=महत्सु भवानि (राधांसि=घनानि)—VII.16.10; अश्वेष्योहितानि (राधांसि=घनानि)—VII.79.7.; *Asvyanī*, अश्वयानि=अश्वानां महतामिमानि (वीर्याणि=चिरांसि—VII.18.19. (अश्वमाश्यात् साध्वर्षं भवार्षं वा यत् प्रत्ययः)

Sravasah, reputation, fame; also food (श्रवसः अन्नस्य—*Daya*.; यशसः—*Sayana*).

Hymn-18

For verses 5, 15 and 21, see Nir, VI.6; VII.2 and VI.30 respectively.

1. *Gavah*, instincts of wisdom (also cows, गावः घेनवः—*Daya*.).

Asvah, vital powers (also horses, अशवाः महान्तस्तुरङ्गाः—*Daya*.).

Pitarah, parents; those who bring up like the seasons (पितरः ऋतव इव पालयितारः—*Daya*.).

2. *Pisa*, by money, silver coin or rupee, or gold (पिशा रूपेण—*Daya*.; रूपेण हिरण्यादिना वा—*Sayana*; *rupa* may also mean beauty).

पिशा=हिरण्य=उष्ट्र=sheep or camel, along with terms like गोभिः and अश्वैः, cows and horses.

The word *hiranyam* (हिरण्यम्) may mean camel or sheep cf. Three are the names, the camel bears; *hiranya* is one of them, he said; वीष्मुष्टस्य नामानि । हिरण्य इत्येके अश्ववीत—*Kuntapa* Hymn of the AtharvaVeda XX.132. 13.14; it is more natural to interpret the word *hiranyam* in the *Katha Upanisad* as sheep or camel, and not gold in the lines; अतामुषः पुतपीतान्गोष्व बहून्पशून्हस्ति हिरण्यमश्वान्—*Katha*, I.1.23.

3. *Sarman*, in the house (शर्मन् गृहे—*Daya*.; Nigh. III.4); in comfort and happiness(शर्मन् शर्मणि सुखे—*Sayana*).

4. *Vasisthah*, the celebrated sage (also अतिशयेन वसुः, an immense wealth—*Daya*.).

Anhasah, out of iniquity (अंहसः दुष्टाचरणादपराधाद्वा—*Daya*; पापात्—*Sayana*).

6. **Vasat-kṛtim**, see VII.14.3; सत्कृत्यां, an exclamation of respect.

7. **Suvirom**, the righteously glorified (सुवीरं शोभना वीरा यस्मात्तम्—*Daya*.); कल्याण-स्तोतृकम्—*Sayana*.).

9. **Dhītibhih**, by fingers (धीतिभिः अङ्गुलिभिः —*Daya*.; Nigh. II.2); by praises; by noble actions (धीतिभिः कर्मभिः —*Sayana*).

Up aksara, perpetual, undecaying, everlasting (अक्षरा क्षयरहिता स्तुतिस्त्वा अस्मदीया वाङ् त्वाम्; उपयाति च—*Sayana*); alphabet, letter (अक्षराण्यकारादीनि—*Daya*.).

Sahasrini, thousandfold (सहस्रिणीं महत्साध्यसंख्याता विद्याविषया विद्यन्ते यस्यां सा—*Daya*.).

11. **Isanah**, the Lord of the entire world (ईशानः ईषणशीलः समर्थः—*Daya*.).

Hymn-16

For verse 1, see Nir. III.21.

1. **Namasa**, by respect or by food (नमसा अन्नेन सत्कारादिना वा—*Daya*.); by prayer (नमसा स्तोत्रेण—*Sayana*).

Napatam, the son (नपातं पुत्रं—"सूनुः नपात्" इत्यपत्यनामसु पाठः—*Sayana*; Nigh. II 2; unperishable in energy (ऊर्जः पराक्रमस्य नपातं अविनाशं—*Daya*.).

Ena vo agnim, एना वो अग्निं, with this (एना), to us, O Agni! (Nir. III.21)—*Aya* (मया) and *ena* (एन) are synonyms of reference (पर्यनेत्युपदेशस्य); *ena* for the neuter gender, as in the present case; and *aye* for the feminine; मयाते अन्ने सविद्या विधेम IV.4.15. With *this* (मया) faggot, we worship thee, O Agni (IV.4.15).

2. **Yojate visva-bhojasa**, may he harness protecting (steeds) (विश्वभोजसा विश्वस्य पालयितारावश्वो or विश्वस्य रक्षकेण योजते युज्यते—*Sayana*). The two

steeds or the motive powers are water and fire (मर्यादिव जसामी; विश्वभोजसा विश्वस्य पासको—*Daya*.).

Susami, doer or accomplisher of great deeds (सुशमी शोभनकर्म —*Daya*.).

Subrahma, adorable; the knower of the wisdom of all the four Vedas; or the possessor of immense food or wealth (सुब्रह्मा शोभनानि ब्रह्माणि धनाज्जनानि यस्य, यद्वा सुष्ठु चतुर्वदवित्—*Daya*.) or the adorable (सुब्रह्मा सुस्तुतिः —*Sayana*).

Yajnah, one worthy of honour (यज्ञः यष्टव्यः *Sayana*; पूजनीयः—*Daya*).

The verses 1 and 2 of this hymn occur in the blended form in the Yajurveda (Yv. XV.32-34) : (मर्यादा बरुषी रोपरहिती साधू । विश्वभोजसा विश्वं भुजते तो विश्वभोजसो । सर्वस्य शोभनारो ॥ सुब्रह्मा ब्रह्मरवं सर्वस्विगुपलक्षणम् । शोभनो ब्रह्मा ऋत्विग्यत्र बृषश्चत्विग्युक्तः । सुशमी । शमीति कर्मनाम । शोभनानि कर्माणि यज्ञेति सुशमी शोभनकर्मवान्—*Mahidhara*).

Vasunam devam radho jananam—May the sacrificial wealth of worshippers (proceed to) that deity who is the giver of abundant food etc. (*Sayana*), and also may Agni, who harnesses etc. be regardful of the brilliant wealth of the worshippers amongst riches (*Sayana*).

Agni goes quickly where the worship of Vasus, Rudras and Adityas is celebrated and the sacrificial wealth of worshippers is offered (*Mahidhara*).

3. **Arusasah**, the flames, the fiery (मरुपासः ज्वालाः —*Daya*.; भारोचमानाः —*Sayana*).

5. **Pota**, the assistant priest; the one who sanctifies (पोता पवित्रकर्ता—*Daya*.).

Yaksi, conveying the oblations to Nature's bounties (यक्षि यजति सङ्गच्छते—*Sayana*).

Vesi, consume yourself; pervade (वेपि व्याप्नोति—*Daya*.).

5. Sudase, faithful devotee (सुदासे सुष्टु दातव्यमङ्गरे, one who is liberal as a donor—*Daya.*).

Sibhyum, for the voluntary worker (सिभ्यं चात्मनः सिभि कर्म कामयमानं—निमीति कर्मनाम—*Nigh.* II.1).

6. Purodah, progressive ; one preceding; of or the first giver (at solemn rites) (पुरोतः पुरःसरः—*Daya.* ; पुरोगामी पुरोदाता वा—*Sayana*).

Turvasah, (glorious); see also earlier notes (तुर्वशः सद्योवशस्तुरः, one who is readily brought under control —*Daya.*; name of a king—*Sayana*).

Yaksuh, approachable (यक्षुः सङ्गता—*Daya.*) ; one experienced in yajnas or sacred rites (यजुर्मज्ञधीत—*Sayana*).

Bhrgavah, men of mature wisdom (भृगवः परिपक्वज्ञानाः—*Daya.*).

Druhyavah, subduer or despiser of wicked and law-breakers; (द्रुह्यवः दुष्टानां निन्दकाः—*Daya.* ; a warrior (द्रुह्यवश्च योधाश्च).

7. Tr̥tsubhyah, plunderers (तृत्सुभ्यः हितकेभ्यः—*Daya.*).

Aryasya, of noble persons (आर्यस्य उत्तमजनस्य—*Daya.*).

According to Sayana, the verse gives denominations of persons assisting at religious rites :

(i) Pakthasah, पक्थास—the one who cooks of the butter offered in oblations (पक्वा हविषां पाचकाः—*Sayana*; पाकविद्याकुशलाः परिपक्वज्ञाना वा—*Daya.*).

(ii) Bhañanasah, भक्षानस—speakers of that which is lucky (भक्षानसः भद्रवाची; भवेति भद्रवाची—*Sayana*; ज्ञानाः परिभाषणीया नास्तिका येषान्ते—*Daya.*).

(iii) Alinasah, अलिनास—not eminent by austerities (अलिनाः । तपोविद्वद्भ्यः—*Sayana*; अलिनाः सुभूषिता नास्तिका येषान्ते—*Daya.*).

(iv) *Visaninah*, विषाणिनः, having black horns in their hands for the purpose of scratching (विषाणिनः कण्डूयनार्थं कृष्णविषाणहस्ताः दीक्षिता इत्यर्थः—*Sayana*; विषाणनिव तीक्ष्णा हस्ते नया येपान्ते—the one having sharp nails like horns—*Daya.*).

(v) *Sivasah*, शिवास्तः, the makers happy of all people by sacrifice and the like (शिवास्तः शिवाः चागादिना सर्वस्य सोकस्य शिवकराः । यागेन हि शिवं भवति सोकस्य—*Sayana*; मङ्गलकारिणः—*Daya.*).

8. *Parusnim*, the care-taker (परुष्णीं पालिकाम्—*Daya.*); the name of a river, *Parusni*, परुष्णी—X.75.5 (*Sayana*); see Nir. IX.26 (परुष्णी परुष्—पर्वं परुषि पर्वाणि तद्वती पर्ववती; that is, having joints; परुष्णः स्त्रियां परुष्णी छान्दसो ह्येषु स्त्रियाम्); *Iravati* is called *Parusni*, i.e. having joints, (shining) winding (इरावती परुष्णीत्याहुः । पर्ववती-भास्वती-कृदित् शानिनी—Nir. IX.26).

14. *Anavah*, men (अनवः मनुष्याः—Nigh.II.3).

Druhyavah, despiser; see verse 6; (द्रुह्यवः ये बुद्धानघामिकान् द्रुहन्ति जिघांसन्ति—*Daya.*).

Sastih sata sat sahasra sastih sat—Sixty-six thousand six hundred and sixty (66660) (षष्टिःशता=sixty hundred षट् सहस्रा six thousand; षष्टिः=sixty; षडिषट् with six more).

15. *Indrana* etc. *tṛtsavah* *vevisanah*, these *Tṛtsus* being active with Indra (Nir.VII.2).

Tṛtsavah, the plunderers; the killer of enemies (तृत्सवः शत्रूणां हिंसकाः—*Daya.*).

For *Tṛtsu*, see the following (all the references are from Book VII):

Tṛtsavah, तृत्सवः—VII.18.15; 19; ४3.8

Tṛtsave, तृत्सवे—VII.18.13

Tṛtsubhih, तृत्सुभिः—VII.83.6

Tṛtsubhyah, तृत्सुभ्यः—VII.18.7; 33.5

Tṛtsunam, तृत्सुनाम्—VII.33.6; 83.4.

16. Ksam, earth; ground (क्ष=भूमिम्—Nigh. I.1.)

17. वेत्वेना=वेत्वेन (संहितायामिति दीर्घः —*Panini* VI.1.70).

18. Bhedasya, of one who breaks or separates; an unbeliever; a *nastika* or an atheist; or the name of an *asura*, hostile to Sudas (भेदं नास्तिकं भेदनामकं वा सुदासः शत्रुम्—*Sayana*) ; (विदारणं, भेदभावं वा—*Daya*.).

19. Yamuna; the regulator (यमुना नियन्तारः—*Daya*.); the name of a river (इन्द्रं यमुना प्रावत् प्रतोपयत् । ततोऽवासी जनः सर्वोऽप्यतोषयदित्यर्थः, i.e. the dwellers on the *Yamuna* and the *Tṛtsus* glorified Indra when he killed *Bheda* in battle—*Sayana*). The word *Yamuna* occurs at three places in the R̥gveda V.52.17; VII.18.19; and X.75.5.

Ajasah, people belonging to a district Aja, (अजासः अजाः जनपदाः—*Sayana*); the throwers of arms and ammunition (गस्तास्तु प्रतोपकाः—*Daya*.); also see VI.55.6 (अजासः पुष्टिकर्तुः अशवाः—*Daya*.).

Yaksavah, people of the *Yaksa* district (यक्षवाः जनपदाः—*Sayana*; those ones who accompany; सङ्गन्तारः—*Daya*.)

Sigravah, people of Sigrū district (सिग्रवः जनपदाः—*Sayana*); the one who speaks inarticulate words (सिग्रवः अव्यक्तशब्दकर्तारः—*Daya*.). The word occurs nowhere else in the R̥gveda.

20. Sambaram, cloud; nescience (शम्बरं भेषं—*Daya*.). See other references: शम्बरम् I.51.6; 54.4; 59.6; 101.2; 130.7; II.12.11; IV.30.14; VI.18.8; 26.5; 43.1; 47.21; VII.18.20; IX.61.2; शम्बरस्य—I.103.8; II.14.6; 19.6; IV.26.3; VI.31.4; 47.2; VII.99.5; शम्बरशब्दे I.112.14; and शम्बराणि II.14.2.

21. Parasarah, the subduer of wicked (पराशरः दुष्टानां हिनकः—*Daya*.);

see also VII.104.21. (These are the only two places where the word occurs.)

Parasarah means a seer, born from the old and exhausted Vasistha (पराशरः पराशीर्णस्य वसिष्ठस्य स्वपितृस्य अने;—the seer Vasistha surrounded by a hundred demons. (Nir. VI.30); Indra is called *parasara* also; he is the destroyer of other demons (इन्द्रोऽपि पराशर उच्यते । पूराभातयिता पातुमान्; for this see इन्द्रो मातृनामभवत्पराशरः—VII.104.21).

Parasara is mentioned with *Satayatu* and *Vasistha* in the Rgvedic hymn celebrating Sudas victory over the ten kings. According to the Nirukta (VI.30), he was the son of Vasistha but the epic version makes him a son of Sakti and grandson of Vasistha. Geldner (*Vedische Studien* II.132) thinks that he is mentioned in the Rgveda along with *Satayatu* (सतयात्), perhaps his uncle and his grandfather Vasistha, as the three sages who approached Indra and won his favour for Sudas. He is erroneously credited with the authorship of the Rgveda by the *Amukramani* (A. A. Macdonell and A. B. Keith).

22. **Dva vadhumenta**, with two mares; with two wives (वधूमन्ता प्रगस्ते द्वौ विद्येते पयस्ती—*Daya*.; वधूमन्तः वधूसंयुक्ता उक्ता, रपारपी—*Sayana*); the donor of two hundred cows, and of two chariots with two wives—*Wilson*.

Devavatah, one with divine or learned attributes (देववतः प्रगस्त्युष निदधत्तस्य—*Daya*.).

Devavanta is mentioned in a *Dana-stuti* ("Praise of Gifts") in the Rgveda, as the ancestor of Sudas, apparently his grandfather, or if *Paijavana* is accepted as Sudas' father, and *Divodass* as his grandfather, then this great-great-grandfather and father of *Vadhryasva* (वध्र्यन्व). The succession in the latter case would then be Devavanta→*Vadhryasva*→*Divodasa*→*Pijavana*→*Sudas* (A. A. Macdonell and A. B. Keith).

rai javanasya, of the kind-hearted; of *Paijavana* (पिजवनस्य वेदयुक्तस्य—*Daya*.); the one devoted to knowledge. The references of this word are VII.18.22; 23; 25, all the three in this hymn. *Paijavana*, according to historians means the descendant of *Pijavana*. It is the patronymic of Sudas (I.94.6; II.52; IV.9.3, VII.16.5; IX.67.22. It seems most pro-

bable that Pijavana intervened in the line of succession between Divodasa and Sudas, because the two kings have, according to tradition, quite different Purohitas, the former being served by the *Bharadvajas* as his priests, the latter by Vasistha and Visvamitra; this is more natural if they were divided by a period of time than if they had been, as is usually supposed, father and son. Geldner, however, identifies Divodasa and Pijavana. (*A. A. Macdonell and A. B. Keith: Vedic Index*).

Paijavanasya, of the one moving with speed (वेगयुक्तस्य—*Daya*.; also of the son of the one endowed with forgiveness or of the one who is considerate and kind-hearted (वेजयनस्य क्षमाशीलस्य पुत्रस्य—*Daya*).

23. Kṛṣṇaninab, the one who possesses immense gold (कृष्णनिनः कृष्णं बहु हिरण्यं पिप्लवे येषान्ते—*Daya*. 'कृष्णं=हिरण्यं=gold, Nigh. 1.2.); one possessing gold ornaments (हिरण्यालंकारवन्तः—*Sayana*).

24. Yudhyamadhim, the war-monger; the enemy who gets infected with disease in war (युध्यामधि यो युधि संशाम प्राभं रोगं दधाति तं शत्रुं—*Daya*.); hame of an enemy (युध्यामधि युध्यामधिनामकं शत्रुत्वं—*Sayana*).

The word occurs nowhere else in the Rgveda.

25. Divodasam, Lord divine; the giver of enlightenment (दिवोदातं विद्याप्रकाशं दातारम्—*Daya*.).

Sudasah, faithful servant, the gift of learning (सुदातः उत्तमं विद्यादानः—*Daya*.).

Paijavanasya, see earlier notes on this hymn (verses 22, 23) श्रविष्टना=श्रविष्टन (संहितायाम् —*Panini*, VII.1.70).

Hymn-19

1. Tigma-Sṛogah, one with sharp horns (तिग्मशृङ्गः तीक्ष्णशृङ्गः—*Sayana*) ; one with bright rays, penetrating as the horns (तिग्मशृङ्गः तिग्मानि तेजस्वीनि शृङ्गानि किरणा यस्य सूर्यस्य सः—*Daya*.). This refers to the Sun

Kṛstib, men, cultured men (कृष्टीः मनुष्याः—*Daya*.); also enemies (कृष्टीः शत्रुजनान् स्थानात्—*Sayana*).

Gayasya, of the house (Nigh. III.4); of the wealth (Nigh. II.10; गयस्य गृहस्य धनस्य वा—*Sayanā*); of the child or son (गयस्य अपत्यस्य—*Daya*. ; Nigh. II.2).

Vrsabhah, showerer of rain (वृषभः वृष्टिकरः—*Daya*.); a bull.

2. **Kutsam**, a man of discretion ; vajra, thunder (कृतं विदुः कृतमिव वज्रं—*Daya*.)

Susnam, an exploiter; the strong one (सुष्णं घ्नोति, दलघ्नं—*Daya*.).

Kuyavam, one hoarding foodgrains (कृयवं कृत्तिता यवा अन्नावि यस्य तद्—*Daya*.).

Arjuneyaya, for the son of Arjuni ; for the son of a beautiful and cultured lady (आर्जुनेयाय अर्जुन्याः सुस्ववत्या विदुष्याः पुत्राय—*Daya*.).

3. **Paurukutsim**, a large number of descendents or sons of those, qualified in the means of defence and war-technique (पौरुकृत्तिं पुरुषो बहुयः कृत्ताः शस्त्रास्त्र विद्यायोगा यस्य तस्यापत्यम्—*Daya*.).

The words related to *Purukutsa* are :

Puru-kutsam, पुरुकुत्सम्—I.112.7

Puru-kutsani, पुरुकुत्तानि—IV.42.9

Puru-kutsaya, पुरुकुत्ताय—I.63.7; 174.2; VI.20.10

Pauru-kutsim, पौरुकृत्तिम्—VII.19.3

Pauru-kutsyah, पौरुकृत्स्यः—VIII.19.36

Pauru-kutsyasya, पौरुकृत्स्यस्य—V.33.8

Trasadasyum, the one who is a terror to enemies (त्रसदस्यं ससा भयभीता दस्यवो भवन्ति यस्यात्तम्—*Daya*.). For *Trasadasyu*, see I.112.14; IV.

38.1; 42.8; 9; V.27.3; 33.8; VIII.8.21; 19.36; 36.7; 37.7; 49.10; X.150.5; and also *Trasdasyavam* (सासदस्यवम्) VIII.19.32; 22.7; X.33.4.

Purum, the one who protects and takes care of (पूरं पातकं धारयं वा—*Daya*.).

4. Haryasva, (हरिऽश्वस्य), O charming horse (हर्यंश्व कमनीयाश्व—*Daya*.) ; O Lord of vigour, O Lord of horses; O Indra (an epithet of Indra) (हर्यंश्व इन्द्र—*Sayana*).

As a vocative, *hari-asva*, हरिऽश्वस्य has been used earlier also : III. 32.5; 36.9; 44.2; IV.35.7; and at a number of places in the Books VII, VIII and X. For this word, also see particularly Book III—III.31.3; 36.4; 44.8; and 52.7.

Dasyum, an oppressor (दस्युं दुष्टाचारं साहसिकम्—*Daya*.).

Cumurim, a malignant; a thief (कुमुरि चोरम्—*Daya*.). For *cumurim*, see II.15.9; VI.18.8; 26.6; VII.19.4; X.113.9.

Dhunim, a cruel ; a teaser of noble persons (धुनि क्षेणानं कम्पयितारं—*Daya*.).

Dhunim, धुनिम्, usually occurs along with *cumurim*, कुमुरिम्,—II.15.5; 9; VI.18.8; VII.19.4; X.113.9; 149.1.

Also see धुनी इति X.22.4; धुनी कुमुरी इति VI.20.13.

5. Namucim, to the one who does not leave, forsake or forego his real form; the cloud (नमुचि यः स्वस्वस्थं न मुञ्चति तम्; धावरकं शेषम्—*Daya*.); also the person clinging to malpractices.

For *namuel*, see the following references :

Namucim, नमुचि—I.53.7; II.14.5; VII.19.5; X.73.7

Namuceh, नमुचेः—V.30.7; 8; VI.20.6; VII.14.3

Namucan, नमुचो—X.131.4.

Dayananda's derivations of *Namuci* are : the one whose liberation is out of question (न विचिं मुचिर्मोक्षयं यस्य तम्— I.53 7); the one who does not forsake *adharma* i.e. his bad habits (मोक्षयं न मुञ्चति तम्—प्रवर्तमानं जनम्—II.14.5; ननुवेः यो न मुञ्चति तम्) of the one who does not leave, a servant. See S. Br. पाप्मा ये नमुचिः, *namuci* is a sinner—XII.7.3.1-4.

Cyantam, व्योतम्=वलम्, strength (Nigh. II.9).

Nava-navatim, ninety-nine (नव नवति); destroyed the ninety-nine cities and occupied the hundredth one (सहस्रतमः).

Vrtra, the wide-spreading cloud (पुंसं चावस्तं विपम्—*Daya.*; also ignorance or nescience).

6. सुदासे from सुदास्=सुदाः; for the liberal giver (सुदासे सुदानाय—*Daya.* similar to *rata-havyaya* (रात हव्याय) for the one who gives what is worth giving—*Daya.*; दत्तहव्याय—*Sayana*.

Bhojanani, the enjoyable; the wealth (भोजनानि भोग्यानि वनानि—*Sayana*; भोक्तव्यानि वास्तनानि वा—*Daya.*).

8. *Turvasam*, to the nearest one (दुर्वपं निकटस्त जनम्—*Daya.*; =दुर्वपः =सन्निकः=the nearest, Nigh. II.16.

Yadvam, over-ambitious; they who approach him; one who himself approaches (याद्वं ये यान्ति तान् यो यातितम्—*Daya.*). The son of Yadu (याद्वं च राजानम्—*Sayana*).

Yadvah, याद्वः—VIII.1.31

Yadvam, याद्वम्—VII.19.8; VIII.6.48

Yadvanam, याद्वानाम्—VIII.6.46

For *Yadum*, यदुम्, see 1.36.18; 54.6; 174.9; VI.20.12; 45.1 etc.

Atithigvaya, for a devotee dear as guest; one who approaches

an *atithi*, a guest, or a sage with respect and regards (प्रतिविम्बाय । पूजयातिपीनु गच्छतीत्यतिविम्बायः । तस्मै सुदासो विषोदासाय वात्मदीपाय रामे—*Sayana*).

9. Ye te harebhbh vi panin a dasan—they have made to give or have mulcted, especially in their riches, those travelers, who are not honors of offerings (*Wilson*).

11. Nu, at once, readily (नू=नु=सद्यः । अतः त्वयि तनुपेति शीघ्रं.—*Panini* VI.3.132).

Hymn-20

1. Svadhavan, one possessing immense wealth and food (स्वधायान् बहुधनधान्य युक्तः—*Daya*; one possessing strength (स्वधायान् बलवान्—*Sayana*); Svadha = food (Nigh. II.7).

2. Jaritaram, the appreciator of good qualities; the worshipper, the praiser (जरितारं स्तोतारं—*Sayana*; गुणानां प्रशंसकं—*Daya*).

Lokam, people (लोकं जनपदं—*Sayana*); worth looking across space or time (वर्षानं द्रष्टव्यं अन्मान्तरं लोकान्तरं वा—*Daya*).

Susuvanah, dilating in bulk, expansible (सुसुवानः भूयं वर्धमानः—*Daya*; वर्धमानः सन्—*Sayana*).

3. Anarva, does not turn back; firm in battle; one who does not possess horses (अनर्या अभिगन्तुरहितो युद्धेष्वपराङ्मुखो वा—*Sayana*; अविद्यमाना प्रश्वा यस्य सः—*Daya*).

Khaja-krt, one who fights in battle (यजकृत् यः यजं संग्रामं करोति सः—*Daya*; यजे=संग्रामनाम—*Nigh*. II.17; यजकृत् युद्धकृत्—‘यजे यजे’ इति युद्ध नामसु पाठात्—*Sayana*).

5. Sena-nih, सेनाजीः, conqueror, the commander of an army (सेनानीः य सेनां नयति सः—*Daya*; सेनानां नेता सन्—*Sayana*).

Nrbhyah, for the leaders of an army (नृभ्यः सेनानायकैभ्यः—*Daya*).

Inah, lord (इनः ईश्वर इव—*Daya*; इन ईश्वर. स्वामी । The four synonyms

of lord (ईश्वर) are : राष्ट्री (*rastrī*), अर्यः (*aryah*), नियुत्वान् (*niyutvan*) and इनः (*inah*). The word *ina* means either (i) one who is endowed with prosperity, or (ii) Who endows others with prosperity (तत्रेन इत्येतत् समित ऐश्वर्येणोति वा । सनिस मनेनैश्वर्यमिति वा—Nir. III.11). See इनो विश्वस्य भुवनस्य गोपाः—the lord, the guardian of the entire universe, I.164.21.

Gavesanah, गवेपणः=गोऽवपणः—the seeker of truth or true knowledge (गवेपणः उत्तम वाग्विद्यान्वेपी—*Daya*. ; also the recoverer of the kine (यवामन्वेष्टा—*Sayana*).

Dhrsnuh, bold (धृष्णुः धृष्टः प्रगल्भः—*Daya*.).

6. **Rtapah**, protector of Rta. (truth or sacred rites) (ऋतपाः य सस्यं पति सः—*Daya*. ; ऋतपाः यज्ञपाताः—*Sayana*).

Rtejah—born of sacrifice; progeny of truth (ऋतेजाः यः सत्ये जायते सः—*Daya*. ; यज्ञे जातः—*Sayana*).

8. **Nrpitau**, giving shelter to men or shelter provided by men (नृपोतो नृभिर्यां पीयते रक्ष्यते तस्यां—*Daya*. ; नृणां रक्षके—*Sayana*).

10. **Vasvi su te jaritre astu saktih**—may there be power in your adorer (जरित्रे—सत्यप्रसंस्काय—*Daya*. ; जरित्रे स्तोत्रे—*Sayana*).

Hymn-21

For verse 5, see Nir. IV.19

1. **Go-rjikam**, the sacrificial food sanctified, or mixed with cow-products, milk and curds, (गोऽरुजीकं गोभिः संस्कृतं, गव्येन मिश्रितम्—*Sayana*); the procurement of land (गोः भूमेः) in the straight-forward or easy manner (गोभूमेर्ऋजुत्वेन प्रापकम्—*Daya*.).

Hari-asva, see earlier notes : VII.19.4

2. **Pra-yanti yajnam**, they repair to the sacrifice (यज्ञं प्रयन्ति यष्टारः—*Sayana*).

Prayanti, to move (यन्ति प्राप्नुवन्ति—*Daya*.).

Vipayanti barbh, they strew the sacred grass (विपयन्ति बर्हिः । विपयन्ति स्तूपानि । विपिः स्तूपकर्मा—*Sayana*); **vipayanti**, move in hurry; move with speed (विपयन्ति विशेषेण गच्छन्ति—*Daya*.).

Vidathe, in the synod ; in the sacrifice ; on the battle (विद्यते यज्ञे—*Sayana*; संप्राप्ते—*Daya*.).

Dure-upabdhah, whose voices are heard far-off (दूरे उपब्धः—*दुरः उपब्धिर्वाग्विधाने*—*Daya*.); **upabdi**=speech, वाद्—*Nigh*. I.11.

3. Dhenah, streams, rivers (धेनाः नद्यः—*Sayana*); the speeches, flow of words (प्रयुक्ता वाच इव—*Daya*.) ; (धेना=धेनुः=वाद्—*Nigh*.I.11).

Also see धेनाः I.141.1 ; III.1.9 ; 34.3 ; IV.58.6; V.62.2; VII.21.3; 94.4; VIII.32.22; X.43.6 (धेनां I.2.3; X.104.10; धेनाभिः X.104.3).

5. Sisanadevah, phallus-worshippers, lustful, unchaste, they who do not abide by the code of Brahmacharya (सिस्नदेवाः स्रक्लुचर्या कामिनो ये सिस्नेन दीप्यन्ति क्रीडन्ति—*Daya*.).

May he, the noble one, defy the manifold creatures, let the phallus-worshippers, i.e. the unchastes not penetrate our sanctuary, i.e. our truth or sacrifice (*Nir*. IV.19).

The word *Sisanadevan*, सिस्नदेवान् also occurs at one place, X.99.3. These are the only two references of this term in the Rgveda. The word *sisna*, (सिस्ना) also occurs at three places I.105.8; X.27.19; 33.3.

According to *Nir*. IV.19, the word *sisna* (Phallus) is derived from $\sqrt{\text{शन्}}$, to pierce (मा सिस्न देवा स्रक्लुचर्याः । सिस्नं प्रनयते । अपि शुक्रं नः । सत्यं वा यज्ञं वा ।).

Guh, approach, penetrate (गुः प्राप्नयुः ; मा अपि गुः मा अपिगमन्—*Sayana*).

6. Jman, on the earth (जम् पृथिव्यां—*Daya*., जमेति पृथिवी नाम—*Nigh*. I.1. स्वेना=स्वेन (संहितायाम्—*Panini* VI.1.70)

7. Purve devah, the learned people who received their education earlier. (देवाः विद्वांसः पूर्वे प्रयमनो विद्यां शृण्वन्तः—*Daya*.); the older deities (*Wilson*; *Devas cit purve*, the *asuras*. who in the received mythology,

are considered as older than the gods. The construction is somewhat obscure), असुर्याय क्षत्राय अन्नु ममिरे सहस्रसि ; *anu*, Sayana says, implies inferiority or privation, according to the sutra of Panini : ह्रीने—I.IV.86, they have confessed inferiority to thy strength ; तव बलेभ्यो ह्रीन ममिरे ; *asuryaya*, he renders *balaya*, to strength; and *kstraya*, he derives from क्षदि, to injure ; हिसां कर्म—*Wilson*.

8. **Kirih**, worshipper (कीरिः सद्यः स्तोता—*Daya*. ; कीरिरिति स्तोतृनाम—*Nigh*. III.16).

Satam-ute, गतं स ऊते, protector of many (गतमूले असंख्य रक्षा कर्तुः —*Daya*. ; बहुरसोद्ध—*Sayana*; an epithet of Indra).

9. **Aryab**, lord, a *vaisya*, i.e. a businessman (अर्यः स्वामी वैश्यः —*Daya*.), स्मा=स्म (निपातस्यचेति दीर्घः —*Panini*. VI.3.135).

Vanusam, the beggars (वन्नुषां याचकानां—*Daya*. ; malevolent (हिसकानां—*Sayana*).

Hymn-22

1. विवा=पिब (द्वयचोऽस्तितु इति दीर्घः —*Panini*. VI.3.134).

Haryasva, O the charming horse (हयंश्व कर्मनीयाश्व—*Daya*.)—see earlier notes; III.32.5; VII.19.4.

2. **Haryasva**, the one yoked with attractive horses (हयंश्व हरयो हुरणशीला अशवा यस्य तत्सम्बुद्धो—*Daya*.).

3. **Brahma**, wealth or food (ब्रह्म धनान्यन्तानि वा—*Daya*.); prayer (ब्रह्म ब्रह्माणि—*Sayana*).

Sadhamade, at the sacrifice (सधमादे यज्ञे—*Sayana*; at a common place, समानस्थाने—*Daya*.).

4. **Adreh**, of the cloud (अद्रेः नैपत्य—*Daya*.; of the stone (आवणः —*Sayana*).

Kṛśva duvamsi antama saca ima—Take to thy near consideration these adorations (*Wilson*; इमा इमानि श्रियमानानि दुवांसि परिचरणानि अन्तमा अन्तिकतमानि बुद्धिस्थानि सचा सह सहायमृतः सन् वा कृष्य कुरु च—*Sayana*).

5. **Asuryasya**, of the one who has been popular amongst foolish persons (असुर्यस्य असुरेषु मूर्खेषु शब्दस्य—*Daya*). According to *Sayana*, it is used in the objective sense. (असुर्यस्य द्वितीयार्थे पठ्यते । स्वदीप्यं असुर्यस्य, knowing of thy strength—*Sayana*). कृष्या=कृष्य (कुरुष्य—please do) (इयचोऽस्तित् इति दीपः—*Panini* VI.3.134).

7. **Visvadbha**, by all means (विश्ववधा सर्वप्रकारैः—*Sayana*); one who sustains all (विश्ववधा यो विश्वं दधाति सः । अतछान्दसो वणंलोप इति स लोपः—*Daya*).

8. नू=नु (संहितायामिति दीपः—*Panini* VI.3.132).

Hymn-23

1. मध्य=मध्या (संहितायाम्—*Panini* VI.1.70).

Vasistha, superlative of *vasu* (vocative) ; i.e. whose existence or position is of supreme importance (वसिष्ठ प्रतिशयेन वसो—*Daya*).

2. **Ghosa**, speech (घोष=वाङ्, Nigh. I.11).

Surudhab, quick in check or obstruction (शुरुधः ये सद्यो रुद्वन्ति ते—*Daya* ; the plants or herbs शुरुधः शुरुचं सन्धन्तीति शुरुध औपध्वः—*Sayana*).

Surudh, शुरुध् ; *f. pl.* (probably connected with √श्रु) invigorating draughts (strength—*Griffith*); healing herbs ; any refreshment or comfort.

3. **Gavesanam**, गोऽप्यणम्, cow-bestowing, of the one searching for cow (गवेयणं रयं गवां प्रापकमिन्द्रस्य रयं—*Sayana*); land-bestowing, the chariot which brings some one to land (गं नृमि प्रापकं रयं—*Daya*).

Haribhyam, with two horses (हरिभ्यां अश्वान्यां—*Daya*).

Indrah, the Sun (इन्द्रः सूर्यः—*Daya*).

Vṛtrani, wealths (वृत्राणि धनानि—*Daya.*; वृत्र=घन—(Nigh. II.10); enemies, adversaries (वृत्राणि शत्रून् प्रतिद्वन्द्वानि—*Sayana*).

Aprati, indirectly, invisibly (अप्रति अप्रत्यक्षेऽपि—*Daya.*); unresisting (अप्रति अप्रतिद्वन्द्वानि—*Sayana*).

4. **Niyutah**, the definite (नियुतः निश्चितान्—*Daya.*); Niyuta-steeds (*Sayana*).

Dhibhih, by holy rites; by wisdom or intellect (धीभिः प्रज्ञाभिः कर्मभिर्वा—*Sayana*; प्रज्ञाभिः —*Daya.*). अच्ञा=अच्छ (संहितायाम्—*Panini* VI.1.70).

5. **Tuviradhasam**, immense wealth and progeny (तुविराघसं बहुधनां पुत्रं—*Sayana*; बहुधनधान्यम्—*Daya.*).

6. See Yv. XX.54. For वीरयत् पातु read वीरवद्वातु

Hymn-24

1. **Puruhuta**, O much invoked (पुरुहूत ! बहुभिः स्तुत !—*Daya.*, vocative); an epithet for Indra.

Nṛbhih, by human graces; by men; by leaders (नृभिः नायकैर्मनुष्यैः—*Daya.*); by Maruts (नृभिः मरुद्भिः—*Sayana*).

2. **Manisa**, invocation (मनीषा स्तुतिः—*Sayana*); the dear one, the lady (मनीषा प्रिया—*Daya.*).

Dvibarbah, mighty in two worlds (द्विवर्हाः पृच्छयर्थे प्रथमा द्विवर्हंसो द्वयोः स्वानयोः—*Sayana*); one who grows by learning and efforts (these two) (द्विवर्हाः द्वाभ्यां विद्योर्मुखाद्योभ्यां यो वर्धते सः—*Daya.*).

3. **Barhih**, a sacred place; space (वर्हिः उत्तमं स्थानमवकाशं वा—*Daya.*). अच्ञा=अच्छ (संहितायाम्—*Panini* VI.1. 70).

4. **Utibhih**, defence devices, protections (कृतिभिः रक्षणानि क्रियाभिः—*Daya.*).

5. **Sromatam**, sustenance, worth hearing, enlightenment;

wealth ; progeny (धोमतं श्रोतव्यं विज्ञानमन्तादिकं वा—*Daya*. ; अयणीयमन्नं पुत्रं वा—*Sayana*).

Divi-ivs dyam adhi nah Sromatam dhah—Grant us sustenance notorious as the sky in heaven (*Wilson*).

Hymn-25

For verse 3, see Nir. V.5

1. Addressed to *Ugra-Indra* (vocative); Fierce *Indra* !

2. **Durge**, in the fortress; accessible to enemies with difficulty (दुर्गे दुःखे शत्रुभिर्दुःखेन गन्तव्ये प्रकोटे—*Daya*.); in battle (दुर्गे युद्धे—*Sayana*).

3. **Satam te Utavah**, hundreds of thy protections. The word कृतिः (*Utih*) is derived from √पद्, to protect (कृतेः भवनात्—Nir. V.3 as in वा त्वा रमं ययोतये (VIII.68.1).

Dyumnam is derived from √द्युत्, to shine, and means glory or food (द्युम्नं द्योततेः । यमोवान्नं वा—Nir. V.5; अस्मे द्युम्नमधि रत्नं च धेहि—bestow upon us glory and treasure. *Dyumnam*=धन, Nigh. II.10).

Siprin, O the one with good face, the handsome (vocative) (शिप्रिन् सुमुख—*Daya*.); handsome-chinned; an epithet for *Indra* (शिप्रिन् उष्णीपिन्निन्द्र one with nice head dress—*Sayana*).

See also III.36.10; VII.25.3; VIII.17.4; 61.4

Vanusah martyasya, on the mischievous mortal; on the one who begs with hypocrisy (वनुषः पाचमानस्य मर्त्यस्य मनुष्यस्य—*Daya*. ; पीडितस्य मर्त्यस्य—*Sayana*).

4. **Tavisivah**, O the strong one; O the mighty (हे तविषीवः बलवान्—*Sayana*; तविषी=army; one who possesses accomplished army ; तविषीवः प्रशंसिता तविषी सेना विद्यते तस्य तत्सम्बुद्धौ—*Daya*.); (तविषी= strength : बलनाम, Nigh. II.9).

Harivah, lord of baysteeds, or of men (हरिवः प्रशस्तो हरयो मनुष्या विद्यन्ते यस्य तत्सम्बद्धो—*Daya.*)

5. **Hari-asvaya**, the one possessing excellent horses and men (प्रशंसितनराश्वाय—*Daya.*); lord of baysteeds (हर्यश्वाय हरिनामकाश्वान्द्राय; an epithet of Indra—*Sayana*).

Vrtra, enemies (वृत्रा वृत्रान्—*Sayana*; also troubles (वृत्रा वृत्रानि—*Daya.*).

Hymn-26

1. **Abrahmanah**, one who is not a Brahmana, i.e. who is ignorant of the four Vedas (अब्रह्मणः अचतुर्वेदविदः—*Daya.*); unaccompanied by prayer (स्तोत्रहीनाः—*Sayana*).

2. **Uktha-uktha**, with reiterated prayer (उपये-उपये शस्त्रे-शस्त्रे क्रियमाणः—*Sayana*; धर्म्यं उपदेष्टव्ये व्यवहारे-व्यवहारे—*Daya.*).

3. **Ekah**, unaided.

Samanah, equally; equal to the task.

Mamrje, मामृजे=मृजे (तुजादीनां दीर्घोऽस्यासत्स्य—*Panini* VI.1.7); efficiently purifies or rules over, or possesses (from √मृज् to purify or sanctify: मामृजे मृजति शोधयति—*Daya.*; , √सम्यक् शोधयते—*Sayana*).

4. **Mithasturah**, mutually progressing with speed; many and emulous (मिथः परस्परं तुरं बाधमानाः तस्मिंश्चैता वा—*Sayana*; वा मिथस्तुरयन्ति ताः—*Daya.*).

Hymn-27

1. **Dhiyah**, wisdom, intellects (धियः ज्ञानाः—*Daya.*; actions, कर्माणि—*Sayana*).

Nemadhita, in the battle (नेमधिता नेमधितो संग्रामे—*Daya.*; *Sayana*; नेमधिताः=संग्राम नाम, *Nigh.* II.17).

Nrsata, benefactor of men (नृपाता नृपां संमता—*Sayana*); नरः सोऽन्ति पस्मिन्स्तस्मिन्—*Daya*.).

Yunajate = **Yunjate**, (युनजते = युञ्जते, बहुलं छन्दसीत्य लोपो न—*Panini*). Other such exceptions are युनजत् = युनक्ति VII.36.4; युनजते = युञ्जते VII.27.1; युनजन् = युञ्जम् VI.67.11.

2. मपा = मप (निपातस्येति दीर्घः—*Panini* VI.3.135).

3. **Ksami**, on the earth (क्षमि पृथिव्यां—*Daya*.).

4. नू = नु, readily, (ऋचितनुपेति दीर्घः—*Panini* VI.3.132).

5. कृषी = कृषि (द्वयचोऽस्तस्तिङ इति दीर्घः—*Panini* VI.3.134) नू = नु—(*Panini* VI. 3.132)

Hymn-28

1. **Brahma**, ब्रह्मा = ब्रह्म = wealth or food (संहितायाम्—*Panini* VI.1.70); (ब्रह्म धनमन्नं वा—*Daya*.); prayer or adoration (ब्रह्म स्तोत्रं—*Sayana*).

Harayah, men (हरयः मनुष्याः । मत्त वाच्छन्दसीति रोः स्थान उकारादेशः—*Daya*.); horses (अश्वोः—*Sayana*.)

3. **Atutujim**, sluggish (अतूतुजि भृशम् हिलम्—*Daya*.); one who is not a donor; not a yajamana (अतूतुजि अदातारं अयजमानं—*Sayana*).

Tutujih, the donor, the yajamana तूतुजिः दाता यजमानः—*Sayana*); the active person ; the strong one (बलवान्—*Daya*.).

Ksatraya, for wealth; for kingdom (क्षत्राय राज्याय धनाय वा—*Daya*.); धनाय—*Sayana*; since रयिः = क्षत्र = धननाम—*Nigh.* II.10)

5. **Brahma-krtim**, action pertaining to wealth ब्रह्मकृति ब्रह्मणो धनस्य कृतिः क्रिया यस्य तम्—*Daya*.); pious rites of the worshipper (ब्रह्मकृति क्रियमाणं ब्रह्मस्तोत्रं—*Sayana*).

Hymn-29

1. **Hari-vah**, हरिःवः lord of bay-steeds (हरिःवः हरिवर्निन्द्र—*Sayana*); one associated with eminent persons (प्रशस्तेः मनुष्यैर्मुक्त—*Daya*.; vocative). A very common epithet of Indra : 1.3.6; 33.5; 165.3; 167.1; 173.13;

174.6; 175.1. and numerous other references. Dayananda's interpretations are (i) प्रशस्ताहरयोश्वा विद्यन्ते यस्य तत्सम्बुद्धौ (इन्द्र = विद्वज्जन) —Yv. XX.89; प्रशस्तौ हरो विद्यन्ते यस्य, तत्सम्बुद्धौ —Yv. XXXIV.19; विद्वत् संगमिष (इन्द्र-राजन्) = IV.21.11; प्रशस्ता हरयो मनुष्या विद्यन्ते यस्य, तत्सम्बुद्धौ (राजन्); प्रशस्ता हरयः किरणा इवाश्वा विद्यन्ते यस्य तत्सम्बुद्धौ —XXX.63 etc. विवा = विष (द्वयचोतस्तिष्ठ इति दीर्घः —Panini VI.3.134)

2. *Tuyam*, readily ; with speed (तूयं = क्षिप्रताम् Nigh. II. 15; *Daya.*; *Sayana*).

3. मया = मय (निपातस्त्वचेति दीर्घः —Panini VI.3. 135)

4. *Pramatib*, providence ; superior intellect (प्रमतिः प्रकृष्टिप्रज्ञः —*Daya.*); well-affected ; related with good will; a close relation (प्रमतिः बन्धुः —*Sayana*).

Hymn-30

1. मया = मय (द्वयचोऽनस्तिष्ठ इति दीर्घः —Panini VI.3.135)

2. *Vivaci*, in such a strife, where the words of opposition are spoken (विवाचि विरुद्धा वाचो यस्मिन्संग्रामे भवति तस्मिन् —*Daya.*). In the variously clamorous strife (विवाचि विविधा वाचो यस्मिन्प्रादुर्भवति तस्मिन्बुद्धे —*Sayana*).

Surah, brave persons (सूराः शतृहसकाः —*Daya.*).

Suryasya satau, for the long enjoyment of the sun (सूर्यस्य सातो जंगमने । सरति गच्छतीत्यायुरत्र सूर्यो विवक्षितः । तस्य चिरकालं प्राप्त्यर्थम् —*Surya* here expresses life —*Sayana*; सूर्यस्य सवितृमण्डलस्यैव राज्यस्य मध्ये सातो संविभागे — *Daya.*).

4. यच्छा = यच्छ (द्वयचोतस्तिष्ठ इति दीर्घः —Panini VI.3.135)

5. Same as VII.28.5 ; 29.5.

Hymn-31

1. *Haryasvaya*, master of vital powers : see also III.52.7 ; VII.25.5 ; 31.1; 31.12; *hari-asva* being an epithet of Indra (हर्यश्वाय हरयो मनुष्या हरणशीरा वा शस्य यस्य सः —*Daya.*).

Soma-pavne, of devotional love ; for the one who drinks or enjoys Soma (सोम पावने यः सोमं पिबति तस्मै — *Daya.*),

2. **Satya radhase**, truth-personified ; truth alone is whose wealth (सत्यराधसे सत्यंराधो धनं यस्य तस्मै—*Daya.*); affluent in truth.

चक्रमा = चक्रम् (संहितायाम्—*Panini VI.1.70.*),

3. **Vajayuh**, one who becomes a winner of, or one who longs for food and nourishment (वाजं व्रजस्तमन्नं धनं वाऽऽत्मन इच्छति — *Daya.* ; अन्नकामः — *Sayana*).

Gavyuh, one who becomes a winner of, or one who longs for cattle (or land, or speech) (गव्युः गांपयिवीमुत्तमां वाचं वा कामयमानः — *Daya.* ; गोकामः — *Sayana*).

Hiranyayuh, one who becomes a winner of, or one who longs for gold (हिरण्ययुः हिरण्यं सुवर्णं कामयमानः — *Daya.* ; हिरण्यकामः—*Sayana*).

Be willing to give us food, to give us cattle ; be willing to give us gold (*Wilson*).

5. **Nide**, for the reviler (निदे निन्दकाय—*Daya.* ; निन्दिते—*Sayana*).

Vaktave, for the abuser (वक्तवे वक्तव्याय—*Daya.* ; परापवाक्यानां वक्त्रे — *Sayana*).

Aravne, one who does not liberally give ; a withholder of offerings (अरावन्ने अदात्रे—*Sayana*).

Kratuh, worship ; an excellent selfless action ; also superior intellect (क्रतुः प्रज्ञा—*Daya.* ; मम क्रतुः मदीयं स्तोत्रं सक्षयं कर्म गच्छतिषति श्रेष्ठः । अस्मदीयं स्तोत्रं भवन्वित्ते प्रविशतिस्त्रिपथः — *Sayana*).

०. **Purah-yodhah**, front-line fighter, preceder in battle (पुरोयोधः पुरस्तात् योद्धा—*Daya.*).

Hymn-32

1. **Brahmakṛtaḥ**, the hymn chanters; see also X.50.7; 54.6; 66.5; see earlier notes on *Brahma-kṛtim*, VII.28.5; 29.2; 5; 30.5; also the persons who work for wealth or food (य धनमन्नं वा कुर्वन्ति ते—*Daya*. ; स्तोत्रकृतः—*Sayana*).

Jaritarah, praisers (जरितारः सत्यस्तावकारः—*Daya*. ; स्तोतारः—*Sayana*)

Madhau na maksa asate; swarm-like flies round honey.

4. **Somasah**, elixirs of devotion; inducers (सोमासः प्रेरकाः—*Daya*. ; सोमाः—*Sayana*).

Dadhyasirah, mixtures of curd; curds of pious action (दध्यासिरः ये दधत्स्वसन्ति ते—*Daya*. ; दधिमिश्रणाः—*Sayana*).

Haribhyam, with two powers, mental and vital, two horses (हरिभ्यां युगलितौभ्यामश्वभ्यां युवते रथेन—*Daya*. ; अश्वभ्यां—*Sayana*).

5. नृ=नृ

7. मवा=मव

8. सुनोता=सुनोत

Soma-pavne, the vessel for drinking Soma; the drinker of Soma; for the one who enjoys Soma (सोमपाव्ने महोपधि रत्नं पाव्ने—*Daya*. ; सोमस्य पाव्ने—*Sayana*).

Paktih, baked cakes (पक्तीः पाकान्—*Daya*. ; पक्त्व्यान् पुरोडाशादीन्—*Sayana*).

9. **Atuje**, for the sacrifice (आतुजे तृजि हिंसा यमां दानकृमां वा । शत्रूणामग्नि-
हिसकाय धनानां प्रदात्ते वेन्द्राय—*Sayana*).

10. **Gomati braje**, in the pastures full of cattle (गोमति गावो बहवो
घेनवो विद्यन्ते यस्मिँस्तस्मिन् व्रजे व्रजति यस्मिँस्तस्मिन् स्थाने—*Daya*. ; गोमति गोयुक्ते व्रजे गोष्ठे—*Sayana*).

12. *Somini*, one who participates in a yajna; the *yajamana* or the institutor of sacrifice; the one with grace and splendour (सोमिनि ऐश्वर्यं वति—*Daya*. ; सोमिनि यजमाने—*Sayana*).

13. *Purvih caua*, even the ancient ones or old ones (पूर्वीः प्राचीनाः चन अपि—*Daya*. ; पूर्वी बह्व्यः चन इति समुदायो नेत्यर्थे वतंते—*Sayana*).

Akharvan, comprehensive ; not small (अखर्वं अनल्पं पूर्णम्—*Daya*. ; *Sayana*).

14. *Parye divi*, the day of completion (पार्ये पालनीये पूर्णे वा ; दिवि प्रकाशे—*Daya*.) ; on the day of libation (पार्ये दिवि सोत्येद्भुति—*Sayana*).

15. *Sūrisi*: विश्वा दुरिता तरेम, may we pass over all difficulties (sins or obstacles) by your guidance (प्रणीती) along with all your worshippers (सूरिसि ; स्तोतृभिः —*Sayana*; विद्वद्भिः सह—*Daya*).

16. *Tvam visvasya dhanada asi*, you are the giver of wealth to all and every one (to the entire state) ; (त्वं विश्वस्य समग्रस्य राष्ट्रस्य धनदाः योधनं ददाति सः प्रसि —*Daya*.).

18. *Rada-vaso*, one who lives in the scratches ; (रदावसो यो विष्णु विश्लेषनेषु वसति तत्सम्बुद्धौ—*Daya*. ; one who gives wealth (रदति ददाति वसूमीति —*Sayana*).

The word occurs nowhere else in the *Rgveda*. (रादावसो=रद्वसो vocative ; an epithet of Indra).

20. *Sisasati*, सिपासति=सिसासति, acquires food (सम्भक्तुमिच्छति —*Daya*. ; संभजते—*Sayana*).

Name, नमे, bend down.

Name *Nemim tasta iva*, नमे नेमि तप्टाद्भव, as the carpenter bends the wooden circumference of the wheel.

21. *Parye divi*, on the day of completion ; on the day of libation ; see VII.32.14.

23. *Asvayantah*, those who like the company of learned scholars (अश्वयन्तः महतोविदुषः कामधमानाः —*Daya*. ; (and of horses, अश्वानिच्छन्तः —*Sayana*).

Gavyantah, persons fond of divine speech ; or good land, (गव्यन्तः आत्मनो गां सुशिक्षितां वाचमुत्तमां भूमिं वेच्छन्तः —*Daya*. ; गा इच्छन्तः —*Sayana*).

25. गवा = गव

26. *Kratum*, wisdom, intellect, discriminating good from bad (ऋतुं धर्मां प्रज्ञां—*Daya*.).

Hymn-33

For verses 8, 10, and 11, see Nir. X.1.20 ; VI.7 and V.14 respectively.

The *devatas* or the divinities of the first nine verses of this hymn are the sons of Vasistha and Vasistha is the seer. In the last six, Vasistha is considered to be the divinity, and his sons as the seers. Here is a dialogue between Indra and Vasistha including his sons

1. *Svityancah*, those who attain promotion (श्वित्यञ्चः ये श्वितिं वृद्धिमञ्चन्ति प्राप्नुयन्ति ते—*Daya*) ; white-complexioned accomplisners of holy ceremonies (श्वित्यं श्वेतवर्णमञ्चन्तीति श्वित्यञ्चः । श्वेतवर्णा इत्यर्थः —*Sayana*) white-coloured ; an epithet for Vasistha.

Daksinatah-kapardah, the Brahmacarins wearing the lock of hair on the right side (दक्षिणतस्कर्पदाः । दक्षिणतः कर्पदां जटाजूटा येषां ब्रह्मचारिणां ते—*Daya*. ; दक्षिणे शिरसो भागे कर्पदाश्च जूटा येषां ते दक्षिणतस्कर्पदाः —*Sayana*, *Kaparda* or *Cuda* जूटा is the single lock of hair left on the top of the head at tonsure, which, according to Sayana, has been the practice in the family of Vasisthas (दक्षिणे शीर्षोभागे).

2. *Durat indram anayan*—*Sayana* quotes a legend to interpret it: When the sons of Vasistha had undertaken a Soma sacrifice to Indra on behalf of Sudas, they found that he was present at a similar solemnity instituted by the king Pasadyumna (पाशद्युम्न), the son of Vayata (वायन), on which they abused the king, broke off his sacrifice, and by

their *mantras*, compelled Indra to come to that of their patrons.

Vaisantam, related to the person entering (वैशान्तं वैशान्तस्य विषयो जनस्येनम्—*Daya*.); the ladle for holding the Soma juice (वैशान्तं । वैशान्तः पत्यतम् । अत वैशान्तस्येन सोमाधारस्तमसो लक्ष्यते—*Sayana*). The word does not occur anywhere else in the *Rgveda*.

Pasa-dyumnasya, the one who has acquired wealth and glory (पाशाद्युम्नस्य पाशात्प्राप्तं युम्नं यमोघनं येन तस्य —*Daya*.).

Vayatasya, of Vayata ; the enlightened (वायतस्य विज्ञानयतः)

Vasisthan, those who are exceedingly fond of enlightenment, and accept it for their life (वसिष्ठान् प्रतिशयेन विद्यासु कृतवासान्—*Daya*.).

3. **Bhedam ebhij jaghana**, he easily slew his foe.

Bhedam, worth being broken to pieces ; worth crushing to pieces (भेदं भेदनीयं विशारणीयं, जघान हन्यात्—*Daya*.).

Bheda may be a proper name too ; (भेदनामकं शत्रुं, एभिः वसिष्ठैः—*Sayana*).

Dasarajne, in the war with ten kings (दाशराज्ञे दशभिः राजभिः सह युद्धे प्रवृत्ते—*Sayana*) ; for the king who gives comforts (दाशराज्ञे यो दाशति सुखं ददाति राजा तस्य—*Daya*.). See also दाशराज्ञे परियनाय • VII, 83.8, and अर्णासि चित्तप्रयाना, VII.18.5 for defence of Sudas.

4. **Pitrnam**, पितृणाम्, of parents etc. This word in genitive case (plural) may be used honorifically implying father, i.e., Vasistha (*Wilson* ; पारोक्ष्येण वसिष्ठस्यैव कीर्तनम्—*Sayana*).

Aksam avyayam, pervading and endless (अक्षं व्याप्तं अव्ययं नाशरहितं—*Daya*.); I cause to move the axle of the car, ascribing the words to Vasistha, as announcing his intention to return to his hermitage (*Wilson*).

5. **Trīsubhyah**, for the Tritsus, defenders against the enemies (तृस्तुभ्यः शत्रूणां हिंसकेभ्यः—*Daya*.).

Dasarajne, for the king of liberal givers (दासराजं दायानां दातॄणां राज्ञे—*Daya*) ; in the war with ten kings (दशानां राज्ञां संग्रामे—*Sayana*).

Bharatah, those who take a good care of body and its maintenance (भरतः देहधारकपोषकाः—*Daya*).

Bharata has been a historic king also, who derived his name from the word occurring in the R̥gvedic text, *bharata*, with the etymological meaning as given by Dayananda or in the *Nirukta*.

Macdonell and Keith have given a good summary of the history that goes under the name of Bharata and the family (Vol. II : 94-95): "Bharata is the name of a people of great importance in the R̥gveda and other literature. In the R̥gveda, they appear prominently in the Third and the Seventh Mandalas in connexion with *Sudas* and the *Tritsus*, whilst in the Sixth Mandala, they are associated with *Divodasa*. In one passage (VII.8.4), the Bharatas are like the *Tritsus*, the enemies of the *Purus* (पुरु) : there can be little doubt that Ludwig's views of the identity of the Bharata and *Tritsus* is practically correct. More precisely Oldenberg considers that the *Tritsus* are the Vasisthas, the family singers of the Bharatas ; while Geldner recognizes, with perhaps more probability, in the *Tritsus* the royal family of the Bharatas. That the *Tritsus* and Bharatas were enemies, as Zimmer holds, is most improbable even on geographical grounds, for the *Tritsus* in Zimmer's view occupied the country to the east of the Parusni river (Ravi) and the Bharatas must, therefore, be regarded as coming against the *Tritsus* from the west, whereas the R̥gveda recognizes two Bharata chiefs on the *Sarasvati* (सरस्वती), *Apaya* (आपया) and *Dr̥sadvati* (द्रुषद्वती)—that is the holy land of India, the Madhyadesa (मध्यदेश)...The *Satapatha Brahmana* mentions *Bharate Dauh-Santi* (भरत दौषन्ति) as a king, sacrificer of the Asvamedha and *Satanika Satrajita* (सतानीक सताजित) as another Bharat who offered that sacrifice (SBr.XIII.5.4). The *Aitareya Brahmana* (VIII.23 and 21) mentions Bharata Dauhsyanti (भरतः दौष्यन्ति) as receiving the kingly coronation from *Dirghatamas Mamateya* (दीर्घतमस् नामतेय) and *Satanika* as being consecrated by *Somasusman vajaratnayana*, (सोमसुष्मन् वाजरत्नायन्), a priest whose name is of quite late origin. "Bharata kings also won victories over the *Kasis* and made offerings on the Yamuna and the Ganga."

6. *Tritsunam visah*, people of the disreputed (तृत्सूनां विषयः श्रमादूतान्).

प्रजा मनुष्यान्—*Daya.*) ; the people of the *Tritsus*.—The *Tritsus* are the same as *Bharatas*. A story is narrated in the *Mahabharata*: *Samvarana*, (संवरण), the son of *Rksa* (ऋक्ष), the fourth in descent from *Bharata*, the son of *Dusyanta* (दुष्यन्त), was driven from the kingdom by the *Pancalas* (पंचाल), and obliged to take refuge with his tribe amongst the thickets on the *Sindhu* until *Vasistha* came to them, and consented to be the *Raja's* *Purohita*, when they recovered the territory (*Wilson*).

7. *Trayah Kṛnavanti retah*, three shed moisture. The three are fires, terrestrial, interspatial, and celestial ; or the triad of earth, water and fire ; (अथः त्रिद्युद् भीम सूर्यव्याप्तयो भूम्यप्तेर्गोतो वा—*Daya.*). *Sayana* quotes *Satyayana* (साट्यायन) for the explanation of this verse: the three who send rain on the three regions of earth, air and heaven, are *Agni*, *Vayu* and *Aditya*, and they also diffuse warmth ; their offsprings are the *Vasus*, the *Rudras*, the *Adityas*, the latter of whom are the same with *jyotis*, light. (*Wilson*) : अथः कृष्वन्ति भुवनेषु रेत इत्यग्निः पृथिव्यां रेतः क्षुणोति वायुरन्तरिक्षं आदित्यो विवि तिस्रः प्रजा भार्या ज्योतिरजा इति यस्यो रदा प्रादित्यास्त्रातां ज्योतिर्यद्वासादित्यस्त्रयो पयसि उपसं सचन्त इत्यग्निं रूपसं सचते वायुरुपसं सचते आदित्य उपसं सचते” —साट्यायन.

Aryah, people of excellent qualities, actions and behaviour (भार्याः उत्तमगुणकर्मस्वभावाः—*Daya.*).

Gharmanah, sins (घर्मानः पापानि—*Daya.*) ; light and warmth, or shining ones (घर्मानः दीप्यमानाः —*Sayana*).

8. Their splendour is dazzling like the sun, their greatness is unfathomed like that of the ocean, their speed is like that of the wind. Your hymn, O *Vasisthas*, cannot be imitated by any other.” This is panegyric (*Nir.* XI.20).

9. *Ninyan Hṛdayasya praketaib sahasraivalsam*—In the innermost centre of ourselves, we have innumerable seedlings of various disciplines of knowledge (निष्पं निर्णीतान्तर्गतं हृदयस्य आत्मनो मध्ये प्रकैतैः प्रकृष्टाभिः प्रज्ञाभिः सहस्रवल्गं सहस्राण्यसंख्यं यत्किं इव शास्त्रबोधा यस्मिन् विज्ञानमयं व्यवहारम्—*Daya.*) ; the hidden thousand-branched world (निष्पं तिरोहितं दुर्ज्ञानं ; निष्पं अन्तर्हितनाम, hidden, *Nigh.* III.25 ; सहस्रवल्गं सहस्रभावं संसारम्—*Sayana*).

Sayana refers to world or *Samsaram*, the revolving world of

various living beings or the succession of many births. Perhaps an allusion is intended ; i.e. , a reference to the repeated births of Vasistha (a plural here being put for the singular).

Yamena tatam paridhim vayantah apsarasah upa seduh vasistbah—
(यो यमस्तरतो यमेन सह तत् परिधिं वयन्तः पक्षिष्ठाः : prose order by *Daya*.) .

Yamena, by the presiding Lord ; by the regulator of all (यमेन नियन्ता जगदीश्वरेण—*Daya*.) ; कारणात्मना सर्वनियन्ता—*Sayana*.

Apsarasah, they who move in water or interspace. (यमस्तरतः वा अप्सवन्तरिक्षे सरन्ति गच्छन्ति ताः —*Daya*.).

tatam, spread, pervaded, extensive (तत्तं व्याप्तं—*Daya* ; विस्तृतं —*Sayana*).

vayantah, permeating, spreading over ; weaving (वयन्तः व्याप्नुवन्तः —*Daya*.).

paridhim, circumscribing line of the world ; cover (परिधिं सर्वलोकान्तरणम्—*Daya* . ; वस्त्रं—*Sayana*). Wilson translates the line as : The *apsaras* sit down (उपसेदुः), wearing the vesture spread out by Yama. According to Wilson, the word *Vasisthah* has no business in this part of the construction, and must be connected with the first word in the verse, *te* (ते)—ते वसिष्ठाः i.e. these *Vasisthas* or that Vasistha.

Wilson sees in this line an allusion to *Urvasi*, उर्वशी, a nymph, who sat down or approached in the capacity of a mother (जननीत्वेन), wearing that vesture, which she was destined by former acts to wear.

10. **Agastyo yat tva visah ajabhara**, in as much as Agastya bore thee from thy abode.

Agastye, the one who has got rid of his shortcomings ; a faultless person (अगस्त्यः अस्तदोषः —*Daya*).

Vasistha, O eminently learned (वसिष्ठं प्रणस्तं विद्वन्! —*Daya*.).

Visah, people (विशः प्रजाः —*Daya*.). We two, *Mitra* and *Varuna*,

will beget (निवेशनान् मित्रावरुणौ प्रावां जनयिष्यावः —*Sayana*).

Ajabhara, surrounding from all sides (प्राजहार समन्ताद् दिग्भा-
—*Daya*; प्राजहार—*Sayana*).

Apasyatam, the two divinities determined this Vasistha shall be begotten by us (अपश्यताम् । प्रावाभ्यामयं जायेतेति समकल्पतामित्यर्थः).

The alternative meanings proposed by *Sayana* are: (i) "When Agastya took thee from the former condition, we two, Mitra and Varuna, will beget or (ii) the two divinities determined this Vasistha shall be begotten by us."

We have another plausible interpretation of this verse ; where Agastya is the sun, *Vasistha* represents the widely present water (vapour or liquid) : O widely present water, Mitra and Varuna gases, having left their original form under an electric spark, see you (यसिष्! विद्युतः ज्योतिः परिसञ्चिह्नानं यत् त्वा । मित्रावरुणौ अपश्यतां) that you are born of them, therefore one of your names is *janma* (तत् ते एकं जन्म) ; and the one whom the Sun has produced for the sake of people (उत यत् त्वा अगस्त्यः विशः प्राजहार), is of the name *janma* (see Nigh. जन्म=जलनाम I.12 ; which is a synonym of water).

The same theme is taken up by the next verse.

O Vasistha ; thou art a son of Mitra and Varuna. O Brahmana, thou wert born from the mind of Urvasi, (thou art) the drop that fell in divine fervour. All the gods received thee in the atmosphere.

Drop ; it is well nourished, it is to be absorbed. All the gods supported thee in the atmosphere. *Puskaram* means atmosphere ; it nourishes (पोषति) created beings. Water is called *puskaram*, because it is a means of worship (पूजाकरम्), or to be worshipped (यज्). The other meaning of *puskara* is lotus also, derived from the same root. It is a means of decorating the body (वपुष-करम्) ; अप्यसि मीत्रावरुणौ यसिष्ः । उर्वस्या ब्रह्मन् मनमोधिजातः । इत्सं स्कन्तम् । ब्रह्मणा देव्येन । इत्सः संभूतः । प्सारीयो यवति । तर्वे देवाः पुष्करे स्वाधारयन्त । पुष्करमन्तरिक्षम् । पोषति भूतानि । उदकं पुष्करम् । पूजाकरम् । पूजयितव्यम् । इदमपीतरत्पुष्करमेतरेमादेव । पुष्करं यपुष्करं वा—*Nir. V. 14*).

Maltra-varunah—the knower of prana and udana vital forces

(मैत्रायणः मित्रावरुणयोः श्रावोदानयोः यं वेत्ता—*Daya*.).

Vasistha, O fully accomplished scholar (वसिष्ठ ! पूर्णं विद्वन्! —*Daya*.).

Urvasyah, of special knowledge (उर्वशीति पदनाम—*Nigh.IV.2*; —*Daya*).

Puskara, in the midspace (पुष्कर=मन्तरिक्षनाम *Nigh.I.3*).

Drapsam, charming, attractive (द्रप्सं कमनीयं—*Daya*.).

Brahman, O the knower of the Veda or divine knowledge (ब्रह्मन् सकलवेदविद्—*Daya*.).

12. Yamena, by the air or lightning (यमेन वायुना विद्युता वा—*Daya*.).

Apsarasah, out of air or wind flowing in the mid-space (मन्तरिक्षाद् वायोः —*Daya*.).

Vasisthah, prominently present (वसिष्ठः प्रतिशयेन वस्तुमान्—*Daya*.).

13. Satre—In a prolonged or big sacrifice (सत्रे क्षीर्णे यज्ञे—*Daya*. ; बहु कर्तुं के वागे—*Sayana*).

Kumbhe, in the pot (कुम्भे कलशे—*Daya*.); in *vasativara* (vessel —*Sayana*) ; the ocean is the pot from which rises the sun.

Retah, moisture ; vital fluid ; enlightenment (रेतः उदकमिव विज्ञानम् —*Daya*.).

Tatah, from that (pot, the *vasativare*, ततः वासतीवरात् कुम्भाद् —*Sayana*).

Manah, measure (मानः जमीप्राणः—*Sayana*) ; one which measures or who agrees (यो मन्वते सः—*Daya*.).

Manah (मानः) is also said to be the name of Agastya (the Sun) with reference to his being of the measure of a span at his birth (उदिमानं ततोऽगस्त्यः शम्भामात्रो मनुतपाः । मानेन समितो यस्मात्तस्मान्मान्य इहोच्यते । यदा

कुम्भादपि जातः कुम्भेनापि हि मीयते । कुम्भ इत्यभिधानं च परिमाणस्य लक्ष्यते । ततोऽनु गृह्यमाणस्तु वसिष्ठः पुष्करे स्थितः । सर्वतः पुष्करे तंहि विश्वे देवा प्रधारयन्।

Then Agastya, of great glory, arose being of the length of a peg (गम्य). Because he was meted with a measure, he is here called *manya* (मान्य); or else because the seer was born from a jar. For measurement is made with jar also. By jar the designation of a measure of capacity (परिमाण) is indicated. Then as waters were being taken up (गृह्यमाण), Vasistha was found standing on a lotus (पुष्कर). There on every side the all gods supported the lotus. (*Brhaddevata*, V.152-155).

14. Pratrdah, the dispeller of ignorance and other evils (प्रतृदः प्रकर्षेण विद्यादिवोष हितकः—*Daya*.).

According to Sayana, Pratrd is same as Tṛtsu (प्रतृद इति तृत्सव एवाभिधीयन्ते नामान्तरेण—*Sayana*).

Gravanam, *abhisavana*, the pressing stone (ग्रावाणं अभिपवणं—*Sayana*) ; like the Sun or the cloud (सूर्यो मेघमिव—*Daya*.).

Uktha-bhṛtam, the adept in or the one who adopts the *R̥gveda* (उगधभृतं य ऋग्वेदं विभति—*Daya*. ; सस्ताणां संभवतारम्—*Sayana*); the reciter of the prayer.

Sama-bhṛtam, the adept in the *Samaveda* (सामभृतं यो सामवेदं दधाति—*Daya*. ; सद्गातारं विभति—*Sayana*) ; the chanter of the hymn.

Hymn-34

For verses 16, 17 and 22, see Nir. X.44; X.45 and VI.14 respectively.

1. Sutastah, constructed by a good mechanic or carpenter (सुतस्तः उत्तमेन शिल्पिना निमितः—*Daya*.); well-constructed ; well-ordained (गुमेरुदः—*Sayana*).

Manisa, praise (मनीषा तृनिः—*Sayana*) ; supreme wisdom (प्रज्ञा—*Daya*.).

2. *Adhah ksarantih apah pṛthivya divo janitram viduh* The flowing waters know the origin of earth and heaven. See *Mamu.* (I.8), where it has been stated that water was the first thing created; अप एव ससजदी तान् वीजमवासृजत ।

4. *Dhursu*, of the chariot (धृषं स्वस्य—*Sayana* ; रथाघारेण—*Daya.*).

Vajri, the wielder of the thunderbolt ; one possessing arms and weapons (वज्री यस्त्रास्त्र युक्तः —*Daya.*).

8. *Ayatuh sadhan rtena*, *ayatuh*=*ayatuna*; अयातुः—अयातुना (*Sayana*); an epithet of *rtena* (ऋतेन)—by an inoffensive rite (अयातुः ऋतिसादि नियमयुक्तेन ऋतेन यज्ञेन साधन् कामान् साधयन्—*Sayana*); also, by the rite of one not sacrificing victims.

11. *राष्ट्रानां*=*राष्ट्राणां*, of the kingdoms (यत्र वा छन्दसीति ज्ञत्वाभावः —*Daya.*).

13. *Rapah*, sins, blemishes (रपः अपराधम्—*Daya.* ; पापं देवाः—*Sayana*).

15. *Sajuh devebbih*, along or associated with learned people ; along with the gods or Nature's bounties (सजुः सहवर्तमानः देवेभिः विद्भिः दिव्यै पृथिव्यादिभिर्वा—*Daya.*).

Apam napatam, grandson of waters (i.e. fire); the one who does not cause the fall of waters, i.e. clouds (अपां जलानां नपातं यो न पतति न नश्यति तं भेषमिव —*Daya.*).

Apam napat, is explained by the offspring of the self (*tanu-napat*). See X.30.4 also (अपांनपातमधुमतीरयो दायाग्निनिर्वाणे वाचमे वीर्याय)—For *Tanunapat*, see earlier references. Nir.VIII.5-6.

16. *Budhne*; बुध्ने—"With hymns, thou singest the praise of Ahi, born in the waters, sitting in the lowest parts of the rivers, in vapours."

Here *budhnam*, (बुध्नम्) means atmosphere: waters are held bound in it; the other word *budhnam* (body) is derived from the same root also i.e. breath is held bound in it. He, who is Ahi, is *budhnya*, i.e. a dweller in atmosphere, *budhnam*, meaning atmosphere. (बुध्नमन्तरिक्षम् । बद्धा अस्मिन्मृता प्राप [इति वा] । इदमपीतरद् बुध्नमेतस्मादेव । बद्धा अस्मिन्मृताः प्राणा इति । Nir. X.44).

पीदन्=सीदन्=तिष्ठन् (*Daya.*).

17. *Abirbudhnam*, (अहिर्बुध्नम्)—“May Ahi, who dwells in the atmosphere not put us to hurt. May the sacrifice of this man, the lover of sacred rites, never fail.” (Nir.X.45).

Ahih, cloud (अहिः मेघः —*Daya.*).

Budhnyah, pertaining to, or a dweller in, atmosphere (बुध्न्यः बुध्नन्तरिक्षे भवः —*Daya.*).

18. *Aryah*, enemies (अर्यः शत्रवश्चातवः —*Daya.* ; *Sayana*).

19. *Svarna*=*Svah*+*na*, like pleasure or happiness (स्वर्णं सुखमिव —*Daya.*); like the sun (आदित्य इव—*Sayana*).

Amebhih, with strength etc. (अमेभिः बलादिभिः—*Daya.*; अमेः बलैः शत्रून् वाधन्ते—*Sayana*).

Bhuma, भूमा=भूम (द्वयवर्तस्तिष्ठ इति दीर्घः—*Panini*, VI.3.134; भवेम=may become—*Daya.*); the worlds, the regions (भूमा सुवर्णानि—*Sayana*).

20. *ग्रच्छा*=*ग्रच्छ* (संहितायाम्—*Panini*, VI.1.70).

21. *Aramatih*, अरमतिः=अलं मतिः ; one with sufficient spiritual wisdom (अरं अरमतिः प्रज्ञायस्य—*Daya.* ; अरं अरमतिः संप्रविषयव्यापि बुद्धिर्वा—*Sayana*).

22. *Sudatrah*, the liberal giver (सुदत्तः सुष्टुदानः—*Daya.*; कल्याणदानः —*Sayana*).

Sudatrah, means bountiful giver, may Tvasta, the bountiful giver, distribute wealth among us (सुदत्तः कल्याणदानः Nir. VI .14; त्वष्टा सुदत्तो विदधातु रायः).

There is another term, *suvidatrah* (सुविदत्तः) which means benevolent (सुविदत्तः कल्याणविद्यः —Nir.VI.14, of. X.15.9).

For the fragment, त्वष्टा सुदत्तो विदधातुरायः, see also Yv. II.24 and VIII.14.

23. Tat-ratisacah, the female liberal giver (तत् तान् रातिपाचः या राति दानं सचन्ते ताः —*Daya*. ; the wives of the gods, दानसहिता देवपत्न्यः—*Sayana*).

Pari pasatah; preserve (परि पासतः संपतः रक्षेतां—*Daya*. ; परिपालन्तु ; परिरक्षताम्—*Sayana*).

25. Yuyam pata svastibhih sada nah—May you all ever cherish us with blessings. This is the burthen of a large number of hymns or verses, particularly in the Book VII of the R̥gveda, and also in several verses of the Sama, the Yajuh and the Atharva.

Hymn-35

1. Sam nah, for our happiness (सं सुखकादको नः प्रसमभ्यम्—*Daya*. ; सं शान्दयै, नः प्रस्माकमस्मभ्यं वा—*Sayana*).

Suvitaya; for prosperity (सुविताय ऐश्वर्याय—*Daya*.).

Sam yob, happiness that gives peace (संगमन हेतुकं सुखं).

Vajasatau, in battle for our triumph; in life-struggles, वाजसतो संग्रामे —*Daya*.).

2. Purandhibh, the firmament or sky, holding innumerable objects (पुरन्धिः पुरजः बहवः पदार्था धियन्ते यस्मिन्स आकाशः—*Daya*.; बहुधीः—*Sayana*).

Sansah, संसः appreciation, control, discipline (संसः अनुशासनं प्रशंसा वा

—*Daya*; (i) नराशंसोऽस्तु, (ii) वचनमपि—*Sayana*).

3. *Uruci*, the earth (उरुचो या बहुमञ्चति प्राप्नोति सा पृथिवी—*Daya*; विवर्तगमना पृथिवी—*Sayana*).

Svadhbbih, with provisions (स्वधामि; मन्नादिभिः —*Daya*).

4. *Isirah*, the moveable, quick moving (इषिरः गमनशीलः —*Sayana*; सद्योगन्ता—*Daya*).

5. *Rajasah*, of the region (रजसः लोकस्य—*Sayana*, लोकजातस्य —*Daya*).

6. *Rudrah*, Lord (रुद्रः परमात्मा—*Daya*).

Rudrebhii, with life or vital breaths (रुद्रेभिः जीवैः प्राणैर्वा—*Daya*).

Jalasab, grief—assuaging (जलापः दुःखनिवारकः —*Daya*).

Gnabbih, by wives; also by speech (ग्नाभिः वाग्भिः ; ग्ना=वाङ्मात्रम् —*Nigh.I.11*).

7. *Svarunam*—the sounds, or the sacrificial posts or *yupas* in the campus of the sacrifice or the *yajnasala* (स्वरूपां यज्ञशालास्तम्भं शृद्धानाम्—*Daya*; यूपानां—*Sayana*).

Prasvab, the well-grown herbs (प्रसवः शोषधयः —*Sayana*; याः प्रसूयन्ते सा शोषधयः —*Daya*).

Gravanah, clouds (ग्रावाणः मेघाः —*Daya*).

8. *Urucaksa*, extensive radiations (उरुचक्षाः उरुणि बहुदूरी चक्षसि दर्शनानि यस्मात्तः —*Daya*; विस्तीर्णं तेजाः —*Sayana*); wide-seeing (*Wilson*).

Pradisah, the cardinal directions or the corner directions (प्रदिशः

शूर्वासा ऐशान्यासा वा—*Daya.*).

9. *Svarkah*, glorified, those who are well-reputed for their ideas; those who are praised (स्वर्काः शोभनस्तुतयः—*Sayana*; शोभना चर्का मत्ता विचारा वेपान्ते—*Daya.*); qualifying word for Maruts (the mortals or the vital forces).

11. *Abhisacah*, अभिषाचः अभिषात्वाः, persons assisting at sacred works (अभिषाचः य आश्रमन्तर आत्मानि सचन्ते सम्बन्धयन्ति ते—*Daya.*; यज्ञमभिषतः सेवमानाश्च—*Sayana*).

Ratisacah, those who are liberal at gifts; persons liberally giving (रतिषाचः ये रतिं विद्यादि दानं सचन्ते ते—*Daya.*; दानं सेवमाना अपि—*Sayana*).

Apyah, belonging to waters or atmosphere अप्याः अप्सवन्तरिक्षे भयाश्च—*Sayana*; belonging to waters, i.e. boats or pearls etc., मय्य भवा नौवायिनौ मृक्ताद्याः पदार्था वा—*Daya.*).

12. *Arvantah*, horses.

Havesu, at the rituals and sacred ceremonies (हवेषु हवनादिसत्कर्मसु—*Daya.*; at the seasons of worship स्तोत्रेषु सत्सु—*Sayana*).

13. *Aja*, the unborn (Lord, अज यः कदाचिन्न जायते जगदीश्वरः—*Daya.*).

Ekapat, the one in whose one foot rests the entire creation (एकपाद् सर्वं जगदेकस्मिन् पादे यस्य सः—*Daya.*).

Aja-ekapad: the one-footed driver, or he protects the one foot, or he drinks with one foot, or he has only one foot. He dose not draw one foot out.

(*Av.XI.4.21*—एकं पादं नोत्खिदति); अज एकपादजन एक पादः । एकेन पादेन पातोति वा । एकेन पादेन विवकीति वा । एकोऽस्य पाद इति वा—*Nir.XII.29*.

See also पावीरयोत्तमवतुरेकपादजः (X.65.13).

For मन्त्रपुत्रपाद, see II.31.6; VI.50.14; VII.35.13; X.64.4; 65.13; 66.11.

Devagopah, guardians of divine powers (देवगोपाः सर्वेषां रक्षकः, the protector of all, *Daya*.; देवागोपायितारो यस्यां सा); an epithet of *Ṛṣṇih* (पृथ्विः), the sky or interspace (मन्तरिक्षमवकाशः).

14. Adityah, those who lead a life of discipline and austerity up to the age of 48 (आदित्याः अष्टाचत्वारिंशद्वर्षकृतेन ब्रह्मचर्येण पूर्णविद्याः); *Rudrah* the same up to the age of 44 years (रुद्राः चतुश्चत्वारिंशद्वर्षं प्रमितेन ब्रह्मचर्येणाधीतविद्याः);

Vasavah, the same up to the age of 40 years (वसवः चत्वारिंशद्वर्षं परिमाणेन ब्रह्मचर्येण पठितवेदभास्त्राः—*Daya*.). (The respective ages of disciplined life may be 48, 36 and 24 also).

15. Uru-gayam, of wide reputation (उरुगामम् बहुभिर्गौरयमानं विद्याबोधम्—*Daya*.); the widely renowned son (बहुकीर्तिं पुत्रम्—*Sayana*).

Hymn-36

1. Pratikam, a portion or member of the earth (प्रतीकं पृथिव्या भवयवं देवयजनं सक्षणं स्यात्तन्—*Sayana*); the indicative emblem (प्रतीतकरं—*Daya*.).

Gah, rain water (गाः मापो वृष्ट्युदकानि—*Sayana*) rays (गाः रश्मिनाम; रश्मीन्—*Daya*. Whilst the sun shines scorchingly, it causes rains to shower—यामिरादित्यस्तपति रश्मिभिस्तानि; पर्जन्यो वर्षति *Taitt.Ar.X.63*—*Sayana*).

Prṛthvi, the extensive earth (पृथिवी प्रविता भूमिः—*Sayana*).

Urvi; far-extending (उर्वी विस्तीर्णसती—*Sayana*).

Prṛthu, extensive (पृथु विस्तीर्णं—*Sayana*).

Suryah rasmibhih gah sasrje, The sun with his rays lets loose the waters.

Sanana, with mountains having high summits (सानुना शिखरेण बहु—*Daya*. ; समुच्छितेन पर्वतादिना—*Sayana*).

Brahma, praise or prayer (ब्रह्मस्तोत्रं स्तुत्यान् सूयदीन्—*Sayana*); wealth (धनम्—*Daya*.).

2. Mitra-varuna, O energy and plasma (the pair of in-breath and up-breath).

Inah, Lord (संप्रो, अर्था, नियुत्यान्, इनः —these are synonyms for Lord, Nigh. II.22).

Padavibh, the leader on the foot-path; honourable position or status (पदवीः यः पदं व्येति सः—*Daya*.);

The progenitor of path on which feet tread; also *Varuna*, the custodian of law (पदवीः पदस्य स्थानस्य प्रजनयिता । वदन्ना हि धर्माधर्मयोधरियतेति पदवीरित्युच्यते—*Sayana*).

Bruvanah, praised by us (ब्रुवाणः ब्रुवाभिः ब्रूयमानः—*Sayana*). Also see: मित्रोजनान्यातयति ब्रुवाणः—III.59.1.).

3. Maho divah, lofty heaven; or mighty sun.

Vṛsabbah mahah divah sadane jayamanah acikradat, the showerer generated in the dwelling of the mighty sun has cried aloud. This refers to the cry of Parjanya.

Sadane, in the abode, the firmament or midspace (सदने सोदन्ते यस्मिन् तस्मिन्—*Daya*. ; सदनेऽन्तरिक्षे—*Sayana*).

Sasmin-udhan, in that *antariksa* or midspace (सस्मिन्नुधन् तस्मिन् अन्तरिक्षे—*Sayana*; सस्मिन् अन्तरिक्षे ऊधन् ऊधनि उपसि i.e. in the midspace at the dawn—*Daya*.).

4. Hari, the two horses (हरी अश्वौ—*Daya*; स्वरीयावश्वौ—*Sayana*).

6. Sarasvati, cosmic river; divine speech.

Saptathi, the seventh (सप्तथी=सप्तमी । अथ वा छन्दसोति मस्य स्थाने यः—*Daya*.).

Payasa, by water (पयः उदकनाम —Nigh.I.12).

8. Aramatim=the sufficient divine wisdom (अरमतिं अरं प्रज्ञाम्—*Daya*); also see;

अरमतिः—aramatih, II.38.4; VII.1.6; 36.21; VIII.31.12; X.64.15; 92.4.

अरमतिं—aramatim, V. 43.6; 54.6; VII.36.8; 42.3; X.92.5.

9. Slokah, song of praises; the cultured speech (स्तोकः शिक्षितावाकः स्तोकः वाङ्मनाम—Nigh. I.11; अस्मदीयं इदं स्तोत्रम्—*Sayana*).

Hymn-37

1. Vajsh, men of physical strength; men adept in spiritual knowledge (वाजः विज्ञानयन्तः—*Daya*.).

Rbhuksinah, men of enlightenment (ऋभुक्षिणः मेधायिनः—*Daya*).

Triprstheh, the three-based; triply combined, (त्रोणि पृष्ठानि त्र्योसित-व्यानि येषां तैः —*Daya*.); *Sayana* enumerates the three as क्षीरदधिसवनुमिथैः, a mixture of milk, curd and cereal-powder; or a mixture of milk (गव्य); श्लोमध (herbal plants) and अन्न (cereal meals).

2. Matibhih dayadhvam, with an attitude of favour and kindness (मतिभिः प्रज्ञाभिः दयत्वं दयां कुरुत—*Daya*.).

3. Sunrta, goodness; good nature (सुनृता सत्यप्रियवाणी—*Daya*.); good

or sweet speech (सूनुतावाक्—*Sayana*).

Mahah, महः, of a large quantity; *arbhasya*, of a small quantity (अर्भस्य अल्पस्य—*Daya*.); of much or of little wealth.

Gabbastau, both of your hands (गमस्तौ हस्तौ—*Daya*.).

4. Brahma, a prayer; an appreciation; wealth and food (ब्रह्म + स्तोत्रं—*Sayana*; धनमन्नं वा—*Daya*.).

5. Hari-asva, O Lord of vital faculty.

See earlier reference: VII.19.4; 21.1; 22.1; 2; 24.4; and 32.15).

Vavanma, we beg (ववन्म त्वां संभजेम—*Sayana*; याचामहे—*Daya*.).

6. Prksah, food (पृक्षः संपचंनीय मन्नम्—*Daya*.).

Arvah, swift horses or mental faculty.

7. Nirṛtiḥ, mother earth (निर्ऋतिः = पृथिवी नाम—*Nigh*, I. 1).

8. Parvatasya, of the cloud; a friend of Indra in mythology; a god (पर्वत इति कश्चित् इन्द्र-सया—*Sayana*).

Hymn-38

For verse 7, see Nir. XII.44.

1. Bhagah, worthy of adoration, one full of splendour (भगः भजनीयः सकलैश्वर्यं युवतः—*Daya*.).

Savita, the sun; the creator, the bestower of splendour (सविता सकलैश्वर्यप्रदः—*Daya*.).

2. Marta-bhojanam, human enjoyments (मर्तभोजनं मर्तेभ्य एदं भोजनम्

—*Daya.*; मनुष्याणां भोगयोग्यं धनम्—*Sayana*).

3. *Visve vasavah*, all the *Vasus*, all gods (विश्वेवसवः चित् सव देवा अपि—*Sayana*; for *Vasu*, see earlier notes).

4. For *Devi-Aditih*, (goddess mother), *Deva-Savitr* (God, the creator, the sun); *Varuna* (venerable); *Mitra* (friend, the sun) and *Aryaman* (the law-giver), see our earlier notes.

5. *Ahih*—*budhnyah*, lightning of clouds (i.e. born in clouds).

Varutri, venerable mother (वरुत्नी वरणीया नीतियुक्ता माता—*Daya.*); protectress; the goddess of speech (वाग्देवी—*Sayana*).

Vanusah; of the solicitors (बनुषः याचमानानां—*Daya.*); the enjoying ones.

Ratisacah, the liberal giver (रातिपात्रः दानसेविनः—*Sayana* ; दानस्य दातुः—*Daya.*).

Ekadhenubhih, with excellent cattle, particularly cow (एकधेनुभिः मृक्ष्याभिर्गोभिः—*Sayana*); with excellent speech (एकैव धेनुर्वाक् सहायभूता येषां तैः सह—*Daya.*).

6. *Jah-patih*, protectors of progeny or people; the sun, the creator (जात्यपतिः प्रजानां पालकः—*Sayana*; प्रजापालकः—*Daya.*).

Avase, for our lasting protection.

Ratnam, attractive riches (रत्नं रमणीयं धनम्—*Daya.* ;—*Sayana*).

7. *Vajinah*, men of wisdom; strong men of quick action; horses (वाजिनः वेगवन्तोऽश्वाः ज्ञानवन्तो योद्धारो वा—*Daya.* ; the gods of this name, एतदभिधायका देवाः—*Sayana*).

Mita-dravah, with measured steps or paces; of well-measured

speed (मितद्रवः ये मितं प्रयन्ति गच्छन्ति ते—*Daya*; one moving on specified paths; or those with slackened speed—मितद्रवण मितमार्गाः—*Sayana*;—Nir.XII.44 (मितद्रवः सुमितद्रवः).

For *vajinah*, see Nir.II.28 (अपि स वाजी वैजनावान् i.e. the horse that trots on the road with speed, IV.40.4. May the impetuous ones (*vajinah*) of measured speed and shining brightly be favourable to us in invocations at divine service. Chewing the serpent, the wolf, and the demons, they shall quickly move diseases from us. (Nir. XII.44).

Svarkah, those possessing or bringing excellent food and other articles of enjoyment (स्वर्काः शोभनोऽर्कोऽन्नादिकमैश्वर्यं वेपान्ते—*Daya*.); (शोभनान्ताः—*Sayana*): shining brightly; moving brightly; or praising beautifully; or shining beautifully (स्वर्काः स्वञ्चना इति वा । स्वर्जन इति वा । स्वचिप इति वा—Nir. XII.44).

Vrkam, the robber; the thief (वृक् वसूनामादातारं—*Sayana*; स्तेनम्—*Daya*.).

Deva-tata, at an assembly of the *devas* or enlightened persons in a sacred work (देवताता विद्वद्भिरनुष्ठतश्चे यज्ञे—*Daya*.); at the worship of gods (देवतातो यज्ञे—*Sayana*).

Amivah, diseases (प्रपीयाः रोगाः—*Daya*. ; रोगान्—*Sayana*).

8. *Vajinah*, persons, powerful and energetic, and rich in wealth and food (वाजिनः बहुविक्रान्तान् धनवेगयुक्ताः—*Daya*.).

Vaje-vaje, in every struggle and life conflict (वाजेवाजे संग्रामे संग्रामे—*Daya*.; in all battles, सर्वेषु युद्धेषु—*Sayana*).

Devayannih, by the paths of gods, i.e. of the enlightened persons (देवायानैः विद्वन्मार्गैः—*Daya*.).

Rtajnah, seekers and observers of truth (ऋतज्ञाः य ऋतं सत्यं जानन्ति ते सत्यं व्यवहारं ब्रह्म वा जानन्ति ते—*Daya*.; सत्यं जानन्त एव भूताः सत्यो यूयं—*Sayana*).

Viprah, men of wisdom (विप्राः मेधाविनः—*Daya.*;—*Sayana*).

Hymn-39

For verses 2, 3, 4, see Nir. V.28; XII.43; and VI.13 respectively.

1. *Adri*, the devoted pious pair (of householder and his wife) (पत्नी प्रनिन्दितौ पत्नीयजमानौ—*Daya.*; प्रादिपन्तो अडावन्तो पत्नीयजमानौ—*Sayana*).

Rathya-iva, like two riders in a chariot; like two good horses yoked to a chariot (रथ्येव यथारथेषु साधू प्रश्नौ—*Daya.*).

2. *Biritē*, in the midspace (वीरिते प्रन्तरिक्षे—*Daya.*; Nir.V.28).

For them he twisted the grass soft to tread, in the atmosphere they appear like lords of all creation. At night, at dawn, at men's earliest call, may Vasu and Pusan come with their teams for our welfare.

Biritam, means atmosphere; it is full of fear or light. Or else, it is used for the sake of comparison, i.e. they appear like kings, lords of all, in a great multitude of men. At the termination of night, at the earliest call of men, may Vayu and Pusan come with their teams for our welfare, i.e. protection (Nir.V.28). With his team, i.e. *niyutvan*, one whose steeds are yoked. "Yoked" is so called, from being restrained or yoked. (वीरितमन्तरिक्षम् । भियो वा भासो वा रतिः । अग्निं योपमार्षे त्वात् । सर्वपती इव राजानो । वीरिते गणे मनुष्याणाम् । राक्षसा विवासे पूर्वस्यामभिहृती । वायुश्च नियुत्वान् । पूषा च स्वस्त्ययनाय । नियुत्वान् नियुतोऽस्याश्वाः । नियुतो नियमनाद्वा । निवोजनाद् वा ।—Nir.V.28).

3. *योत*—*श्रोत* (शृणुत) (—द्वयोऽस्तित इति शीर्षः *Panini*.VI.3.134). The verse has been quoted by Nir.XII.43.

The divine Vasus have here enjoyed themselves with earth (*jma*, जमा, means earth, Nigh.I.1). The bright ones have embellished themselves in the wide atmosphere. O you, moving in extensive space, make your paths hitherward.

Listen to this our messenger, i.e. Agni, who has started on his

journey.

Urujrayah, swift moving (उरुजयः बहुगन्तारः—*Daya.*, Swift moving Vasus and Maruts, प्रभूतगमना वसुवो मरुतश्च—*Sayana*).

4. **Umah**, guardians (ऊमाः रक्षादि कर्तारः—*Daya.*; रक्षकाः—*Sayana*).

Nasatyas—*tan adhvara usatah yaksi agne Srusti bhagam nasatya purandhim*—O Agni, sacrifice quickly for them, i.e. wise Bhaga and Nasatyas, who are longing for it, in this sacrifice, i.e. Bhaga and Nasatyas, i.e. Asvins. "They are ever true and never false," says Aurnavabha. "They are promoters of truth", says Agrayana, or else they are so called, because they are nose-born (*nasatye* from *nasa*, nose, *nasika* (नासिक्यो नासिक्योः) सत्यावेव नासत्यावित्योर्णयामः । सत्यस्य प्रणेता रावित्याप्रायणः । नासिकाप्रभवो बभूवुर्निति वा—*Nir.VI.13*).

purandhib—*purandhi* (पुरन्धि) means very wise. With reference to this, who is very wise? Some think it to be the epithet of Bhaga, who is placed prior to it (in this verse); according to others, it refers to Indra; he is of manifold activities, and the most dreadful shatterer of cities. Others take it to mean Varuna, i.e. who is praised with regard to his intelligence. (पुरन्धिर्बहुधीः । तत्कः पुरन्धि । भगः पुरस्तात्तस्यान्वादेश इत्येकम् । इन्द्र इत्यपरम् । स बहुकर्मतमः । पुरां च दारयिन्तमः । वरुण इत्यपरम् । तं प्रजया स्तोति—*Nir.VI.13*).

5. For Agni, Varuna, Indra, Mitra, Aryaman, Visnu, Sarasvati, and Maruts, see our earlier notes.

6. **धाता**=धात (दधाति) (दधचोऽस्तित्ठ इति दीर्घः —*Panini VI.3.134*).

7. **Candrah**, the conferrers of joy (चन्द्राः प्राह्लादकयः—*Daya.*).

Arkam, praise, honour, food, thought (अर्कं सत्कर्तव्यं मंत्रं विचारं वा —*Daya.*; food, भन्नं—*Sayana*; *Nigh.II.7*).

Hymn-40

1. **Srustih**. satisfaction (स्रुष्टिः सुखमस्मात्—*Sayana*); speedy in

action (भायुकारी—*Daya.*).

O, vocative (ओ तन्वोद्यते—*Daya.*; ओ मा—*Sayana*).

Vidathesu, in the yajna, sacrifice, battle, or assembly (विदथेषु संग्रामादिषु व्यवहारेषु भवा—*Daya.*).

Ratninah, of the wealth-bestowing persons or deities (रत्निनः बहुनि रत्नानि धनानि विद्यन्ते येषु तान्—*Daya.*; रमणीय धनयतः—*Sayana*).

Vibhage, in the apportionment (विभागे दाने—*Sayana*) विशेषेण भजनीये भवत्युदारे—*Daya.*).

2. For Mitra, Varuna, Rodasi, Indra, Aryaman, Aditi, Vayu and Bhaga, see our earlier notes. (मितः सत्यः, वरुणः जलनमुदायः, रोदसी छावापूषिवी, इन्द्रः परमेश्वर्यो राजा, अयमा न्यायकारी, देवी विद्युषी, अदितिः स्वरूपेणापण्डिता, वायुः पवनः, भगः ऐश्वर्यवान्—*Daya.*).

3. **Prsat-asvah**—O, the ones whose steeds are spotted-deers (हे पृषद् भग्वाः ! पृषच्छन्देन केचिन्मृगविशेषा उच्यन्ते । त एवाग्वा गाहा येषां ते—*Sayana*; this refers to Maruts); those who use a transport, or a fast-driven car driven by water, steam, fire, etc. (पृषदस्याः सितजलादिनाऽऽशुगामिनो महान्तः—*Daya.*).

4. **Neta**, the leader in a sacrificial act of public service. Varuna is the leader of the eternal law (ऋतस्य नेता).

Anarva, unopposed (अनर्वा केनाप्यप्रतिगता—*Sayana*; अविद्यमानास्य गमनेव—*Daya.*).

5. **Milhusab**, see earlier notes, I.155.4; 169.6; 173.12; II.8.1; IV.15.5; VI.66.3; VII.16.3.

Vayah, branches or ramifications (वयाः शाखा इव भवन्ति—*Sayana*); the attainers (वयाः प्रापकः—*Daya.*).

According to traditionalists, all the deities are as it were, branches

of Visnu (प्रनो देवाः वाया इव भवन्ति; विष्णु सवदिवताः—*Alt.Br.I.1*).

6. *Parijma vatah*, the circumambient *Vata*, the supreme wind, परितो गन्ता वायुः—*Sayana*; परिज्ज्मायः परितःसर्वतो गच्छति सः, वातः वायुः—*Daya*.).

7. For *Rodasi*, *Vasistha*; *Varuna*, *Mitra*, *Agni*, *Chandrah*, and *Arka*, see earlier notes. (रोदसी वावापुषिण्या इव; वसिष्ठैः प्रतिशयेन घनादयैः ; चन्द्रावान् सत्यस्य प्रकाशिकाः ; वरुणः जलमिव ; मित्रः सपेव प्रियाचारः ; अग्निः पावक इव प्रकाशितयथाः ; चन्द्राः प्रानन्दयाः ; प्रकं सत्कृतं घनघातम् —*Daya*.).

Hymn-41

For the entire hymn, see *Yajurveda*, XXXIV.34—40.

For *Agni*, *Indra*, *Mitra*, *Varuna*, *Asvins*, *Bhaga*, *Pusan*, *Brahmanaspati*, *Soma*, and *Rudra*, see our previous notes.

The entire hymn is an invocation to *Bhaga* and *Dawns*.

7. *Asvavati*, the possessor and bestower of horses;

Gomatih, the possessor and bestower of cows, cattle (or rays).

Viravati, the possessor and bestower of males progeny and brave descendants.

Hymn-42

1. **Brahmanah**—persons, well-versed in the four Vedas (ब्रह्मणः चतुर्वेदविदः—*Daya.*).

Angirasah—pervious to all disciplines of knowledge like vital breaths (अङ्गिरसः प्राणाश्च तद्विद्यासु व्याप्ता—*Daya.*); seers of this clan (एतन्नामका ऋषयः—*Sayana*).

Krandanuh, the invoker; the evoker (क्रन्दतुः आह्वता—*Daya.*); synonym of *parjanya* or cloud (क्रन्दतु गर्जन्तुः—*Sayana*); (क्रदि, to cry or roar, क्रदि आह्वाने रोषणे च).

Dhenavah, cows, words or speech, rivers (धेनवः ग्रीणवित्त्वो नद्यः—*Sayana*; दुग्धो दाह्यो गाव इव वाचः—*Daya.*).

Nabhanyasya, born of midspace, earth or pleasure (नभस्यस्य नभस्यन्तर्गते पृथिव्यां सुखे वा भवस्य—*Daya.*; नभ इति साधारण नाम Nigh.I.4); our addoration (नभस्यस्य स्तोतस्यास्नदीयं स्तोतं—*Sayana*).

2. **Rohitah**, like rivers (रोहिता नद्य इव—*Daya.*; रोहितं=नदी—Nigh.I. 13). Also red like blood (रोहितः लोहितवर्णः—*Sayana*); ruddy horses.

Haritah, like a cardinal direction (हरितः=दिक्—Nigh.I.6.) (दिश इव हरितः—*Daya.*); also green (हरितः श्याम वर्णः—*Sayana*). Also the hay.

3. **Namobbih**, by foods (नमोभिः अन्नादिभिः—*Daya.*). The yajamans, or the reciters offering salutations (नमोभिः नमस्कारयुक्ता इमे स्तोतारो वा यजमाना वा—*Sayana*).

4. **Durone**, in the house (दूरोणे गृहे—*Daya.*;—*Sayana*).

Atithih, fire, the guest of all (अतिथिः सर्वेषामतिथि भूतोऽतिथिः—*Sayana*); the preceptor of truth (अतिथिः सत्योपदेशकः—*Daya.*) Also the visitor without an appointment of date or time (अतिथिः अनियतदिनि—*Daya.*); a preceptor

public servant, or mendicant always mobile (महाविद्वान् भ्रमणशील उपदेष्टा परोप-
कारी मनुष्यः—*Daya*; on I.73. 1; always in transit, that is fire or *agni* (सतत-
गता अग्निः—*Daya*, on III.2.2) (derived also from अग्नि पतिकर्मा—Nigh.II.
14; अतः सातत्यमग्ने घातेद् इषिन् प्रत्ययः).

5. *Nakta*, night (नक्ता रात्रिम्—*Daya*).

Usasa, along with day (उपसा दिवसश्च—*Sayana*; दिनेन—*Daya*).

रुधी=रुधि (अतः इष्य० दीर्घः *Panini*, VI.3.134).

6. *Vasisthah*, superb among Vasus (वसिष्ठः नतिशयेन वसुः—*Daya*);
i.e. the richest one; a seer of this name (*Sayana*).

Vajam, food or learning (वाजं विज्ञानमन्नं वा—*Daya*).

Hymn-43

1. *Visvak*, everywhere (विष्वक् विषु व्याप्तं मञ्चतीति—*Daya*; from all
sides (विष्वक् विष्वतः —*Sayana*).

Viprah, the learned or intellectual men (मेधाविनः—*Sayana*).

2. *Ghṛtaciḥ*, the night (पूताचीः या पूतमूदकमञ्चति ता रात्रीः—*Daya*); ladle,
पूताचीः सुचः—*Sayana*); a synonym of night (Nigh.I.VII). (see III.30.7)
—पूताची सुचप्रदा रात्रीव—*Daya*; the flame which receives, या पूतमूदकमञ्चति
प्राप्नोत्यनयाऽऽदानक्रियया सा—*Yv*. II. 6 ;—*Daya*.

For reference, see

पूताची — I.167.3; III.6.1; 30.7; IV.6.3; V.28.1; 43.11; VI.63.4; VII.
1.6; 84.1.

पूताचीः — VII.5.5; 43.2; 60.3; VIII.44.5; X.139.2.

पूताचीं — I.2.7; III.19.2; X.70.1.

पुताच्या — III.27.1.

4. A *gantana samanasah*, come here with one accord (प्रागन्तन प्राप्तुं समनसः समान विज्ञानः—*Daya*). This is followed with words यति स्य (*yati-stha*) Wilson's note on this is: "*Stha* may be the second person. of *as*, to be; but it is difficult to assign a meaning to *yati*, unless it is intended, or an error, for *yadi*, if, when the sentence may be rendered, "if you are of one mind."

Also (यति प्रयतन्ते यस्मिन् तस्मिन् स्य भवत्—*Daya*.; the one in which one makes an effort).

5. एवा=एव (निपातस्यचेति दीर्घः *Panini*, VI.3.135).

Hymn-44

1. The following renderings may be helpful for understanding this verse. *Dadhikra*, दधिक्रा, cyclonic force; *asvina*, अश्विना, twinsdivine; *usami*, उषसं, dawn; *agnim* अग्निं, fire divine; *bhagam*, भगं, the gracious one; *Indram*, इन्द्रं, the lightning; *Visnum*, विष्णुं, the pervading one; *pusanam*, पूषणं, the sustainer; *brahmanaspatim*, ब्रह्मणस्पतिं, one superintending the universe; *adityah*, आदित्याः, the months; *apah*, आपः, oceans; and *svah*, स्वः, the sun.

According to *Sayana*, *dadhikra* is the deity of horse (दधिक्रां अश्वामिदामिदं देवतां); *Dayananda* derives it thus: दधिक्रां यो धारकान् क्रामति or the one who successively works through all sustaining forces; or the one who gives the periodic movements to earth etc. (पृथिव्यादि धारकाणां क्रमितारम्).

2. *Bodhayantah*, arousing (बोधयन्तः).

Ut-iranah, (उत्-ईराणाः); the one possessing the highest knowledge (उदीराणाः उत्कृष्टं ज्ञानं प्राप्ताः—*Daya*.); animating ones (उदीराणां प्रेरयन्तः—*Sayana*).

3. *Babhrum*, sustainer (बभ्रुं धारकं पोषकं वा—*Daya*.); also the brown horse (बभ्रुं विपक्षवर्णमश्वम्—*Sayana*).

यावयन्तु=यवयन्तु (संहितायाम्—*Panini*, VI.1.70); to separate (यवयन्तु पृथक्

कुर्वन्तु—*Sayana* ; पूर्ये कुर्वन्तु—*Daya*).

4. *Adityebhih*, by months; (मासित्वेभिः संवत्सरस्य चारैः—*Daya*).

Suryena, by the sun (सूर्येण सविज्ञा—*Daya*).

Vasubhih, by the Vasus, the abodes, or planets (वसुभिः पृथिव्यादिभिः—*Daya*).

Angirah-bhih, by vital winds (अंगिरःभिः वायुभिः—*Daya*).

5. *Amurah*, those who are never perturbed, never perplexed ones (अमूराः अमूढाः विदांसः—*Daya*; अमूढाः—*Sayana*).

Hymn-45

1. *Nivesayam ca prasuvam ca bhuma*,

Tranquillising and animating living beings (*Wilson*); according to *Sayana*, *bhuma* means living beings (भूम भूतानि); *nivesayam*, placing at one's own station during night (निवेशयञ्च रात्रिषु स्वे स्थाने स्थापयञ्च—*Sayana*).

Prasuvam, animating during the day (प्रसुवञ्च अहः सु प्रेरयन्व—*Sayana*).

According to *Dayananda*, however, *bhuma* is *bhavema*, भवेम, may we be so. May we become like the sun, who whilst entering animates (निवेशयन् प्रवेशयन् प्रसुवन् प्रसुवन्ति यस्मिन् तदेवकथं ; भूम भवेम—*Daya*).

2. *Surah cit asmai anu dat apasyam*, may the sun impart energy to him. Here *sura* means the sun, and *asmai* (him) stands for *Savita* अस्मै सवित्रे—*Sayana*; or for a learned person (*Daya*).

Apasyam, the desire for acts (अपस्यां आत्मनः कर्मच्छा—*Daya*;—*Sayana*).

4. *Vayah*, food (वयः अन्नम्—*Sayana*); life (वयः जीवनं or life span—*Daya.*).

Ayuh, is a synonym of food (Nigh.II.7); hence *vayah=ayuh=annam=food*.

Hymn-46

For verses 1 and 3, see Nir. X.6 and X.7 respectively.

1. *Rudra*, he is so called because he bellows (रोति); or because he runs (द्रवति) vociferating (int. of *ru*), or it is derived from the causal of the verb *rud*, to roar (Nir.X.5): रुद्रो रीतीति स्रतः । रोह्यमाणो द्रवतीति वा । रोह्यतेर्वा । यदहदत् तद् रद्रस्य रुद्रत्वम् (*Kathakas*. XXV.1); यद् अरोदोत् तद् रुद्रस्य रुद्रत्वं (*Taitt.S.* I.5.1.1) (Nir.X.5).

Bear these songs to Rudra of strong bow and swift arrows, the god rich in food, irresistible, the assailant, the disposer, armed with sharp weapons; may he hear us.

The word *tigma* (तिग्म) is derived from *tij* (√तिज्), meaning to sharpen (तिग्मं तेजते:).

Ayudham, (weapon) is so called from killing (आयुधमायोधनात्—Nir. X.6).

3. May that bright weapon of thine which is hurled down from heaven, i.e. from beyond heaven, flies on earth, avoid us. O god of authoritative speech, thou hast a thousand medicines; dost thou not hurt our sons and descendants.

Didyut, दिद्युद् (bright weapon) is derived from the root *do* (to cut), दिद्युत् द्युतेर्वा, द्योततेर्वा or from *dyu*, to assail, or from *dyut*, to shine.

Esma, अस्मा, means earth; it flies on it or along it; or else it flies, bringing destruction (अमया चरति । अस्मापृथिवी । तस्यां चरति । विहमापयन्दी चरतीति वा)

Sahasram te svapivata bhesaja—O god of authoritative speech, a thousand medicines belong to thee; (सहस्रं ते स्वाप्तवचनं संप्रसाजि).

Do thou not injure our sons and grandsons.

Tokam, (offspring) is derived from the verb *tud*, (√तुद्) (to push)
—तीकं तुपते: ।

Tanayam, (son) is derived from the verb *tan*, (√तन्), to spread.
—Nir. X.7.

Dayananda translates *tokam* as a newly-born baby, and *tanaya*, as a young boy (ननकेषु सद्योजातेष्वपत्येषु, सनयेषु सुकुमारेषु).

Hymn-47

For verse 3, see Nir. V. 6.

1. Apah, waters (water-god, हे आपः प्रमद देवता;—*Sayana*; learned persons like waters, जलानीव विद्वंस;—*Daya.*).

Ilah, speech (इतः वाचः—*Daya.*; Nigh. I.11). Sweet essence of the earth (इतः इलायाः भूम्याः सम्भूतं—*Sayana*).

Ariparam, faultless; without sin (अरिप्रं लिप्तापं निर्दोषं—*Daya.*; पापरहितं—*Sayana*).

Urmim, name of Soma juice (जमिं सोमाद्यं—*Sayana*); the wave, wave-like (तरङ्गमिव उच्छ्रितं—*Daya.*).

Ghr̥taprusam, rain-shedding (पूतप्लुपं वृष्टिं लक्षणमुदकं सिञ्चन्तं—*Sayana*; पूतेनोदकेनाग्नेन वा सिक्तं, drenched with butter or water—*Daya.*).

Indrapanam, beverage of Indra (इन्द्रपानं इन्द्रेण पातयं); anything worth

attaining by the self or soul (इन्द्रस्य जीवस्य पातुमर्हम्—*Daṇa*).

3. *Sata-pavitrah svadhaya madantih*, शत पवित्राः स्वधया मदन्तीः ; here the word *pavitram* is derived from √पृ, to purify (पवित्वं पुनाते:);

(i) *Mantra*, or stanza is called *pavitra* as in the *Samaveda* II.652 (येन देवाः पवित्रेणात्मानं पुनते सवा, the stanza with which the gods always purify themselves);

(ii) Rays are also called *pavitram* (रश्मयः पवित्तमुच्यन्ते) as in गभस्तिपूतः (purified by rays, fragment of—*Yr.VII.1*);

(iii) Water is also called *pavitram* (मापः पवित्तमुच्यन्ते), as in this present verse, having a hundred waters (i.e. streams rejoicing with food). Besides fire, air, Soma, the sun and Indra are also called *pavitram* (मग्निः पवित्वं समापुनातु वायुः सोमः सूर्य इन्द्रः । पवित्वं ते मा पुनन्तु an untraced quotation)—*Nir. V. 6*.

4. *Gatum*, a path by which waters (or clouds) could flow or issue (गातुं मेघेभ्यो निगमनं साधनं मार्ग—*Sayana*); also the earth (*Daya*., *Nigh.I. 1*).

Hymn-48

For verse 2, see *Nir. V.2*.

1. The words *ṛbhu*, *Vibhu* and *Vaja* have different connotations in different contexts. As architects and technicians, they are connected with roadways, airways and waterways (*Rv.* 40 IV.33.9; 34.1.). *Ṛbhu* (or *ṛbhuksin*) is associated with Indra i.e. with midspace (i.e. airways and spacecraft); *Vaja* was the artificer of the gods (their chariots and roadways); and *vibhvan* is associated with *Varuna* or oceans (i.e. the waterways and ships). See Hymns IV.33 to 37.

In another context, *vibhu* indicates a person devoted to high values of life, moral and spiritual; *ṛbhu* is an intellectual academician,

whilst *vaja* represents a person devoted to physical wellbeing, — good, stout and strong in person.

One senior and elder is known as *rbhuksa* (ऋभुक्षेत्पूणां ज्येष्ठस्याख्या); and *vaja* is the junior and younger in rank (वाज इति तु कनिष्ठस्य—*Sayana*).

In the present verse, the word *Vibhu* does not occur, but being plural, by implication, it completes the group of three (यत्त “ऋभुक्षणे वाजः” इति शतृपचनेन ऋभवस्त्रयो गृह्यन्ते—*Sayana*).

Rbhu, *Vibhu* and *vaja* are three brothers as if.

2. *Rbhu*, the word has been derived from *uru* the great (ऋभुः उरु भवन्तीत्युभयः). Similarly, *vibhu* from *vibhava*, rich or powerful (विभ्वः विभवश्च रुन्त—*Sayana*).

Indrena yuja tarusema vṛttram, accompanied by Indra, may we slay *vṛttra*, (See Nir.V.2).

The words *vanusyati* and *tarusema* both mean “to slay”; the grammatical forms may not be known (वनुस्यतिर्हन्ति कर्मा । भगवन्त संस्कारो भवति । “वनुयाम वनुयन्तः” I.132.1; VIII.40.7. “दीर्घं प्रयज्युमति यो वनुयति वयं जयेम” VII.82.1; “तस्यप्यतिरप्येवं कर्मा—Nir.V.2).

3. *Uparatati*, in a battle won with the help of missiles (उपरताति उपरताती पत्तं. मेघास्त्रादिभिः योद्धव्ये संग्रामे—*Daya*.) *Upa* is *upala*, a stone and hence in the war that is waged with weapons like stones (उपरः उपरतः पापाण-सदृशैरायुधैस्तायते विस्तार्यते इत्युपरिताति युद्धम्—*Sayana*).

Aryah, enemies (अर्यः परीच्छन्—*Sayana*); a lord, a master (अर्यः स्वामी—*Daya*).

Aryah Satroh, the subduers of enemies (अर्यः शत्रूणामभिगन्तारः सन्तः

वासोः सम्बन्धि—*Sayana*).

4. *Vasavah*, those who indulge in learning and scholarship (वसवः ये विद्यायां वसन्ति ते—*Daya*.) the exalted *rbhus* (वसवः प्रभस्या ऋषयः—*Sayana*);

Vasu, being an epithet of *rbhu*.

वू=वु; कर्त्तना=कर्त्तन ऋणिततुषेति औषे:—*Panini* VI.3.132; and संहितायम्—VI.1.70.

Hymn-49

1. *Samudra jyesthah*, those amongst whom sea is the eldest or supermost (समुद्रज्येष्ठाः समुद्राः ज्येष्ठी यासां ताः —*Daya*.); waters, with their ocean — chief (समुद्राङ्गण्यो ज्येष्ठः प्रसस्यतमो यासामयां ताः —*Sayana*).

Sailasya madhyat, from the midst of the firmament (सलिलस्य पन्तरिक्षा मधैतत् । पन्तरिक्षस्य मध्यात् माध्यमिकात् स्थानात्—*Sayana*; पन्तरिक्षस्य मध्यात् —*Daya*.).

Rarada, sends forth; pours down; rains (रराद वितिपति वर्षयति —*Daya*.; लिपति—*Sayana*).

2. *Khanitrima*, (whose channels) have been dug (खनित्रिमाः पननेन निर्वृत्ताः —*Sayana*; याः खनित्रेण खनताः—*Daya*.; the digging implement is *khanitra*.).

This stanza is a proof of the practice of irrigation (*Wilson*); formed, or perhaps stopped, by digging canals or reservoirs.

Samudrararthah, those that seek the ocean (समुद्रार्थाः समुद्रायेभः—*Daya*.; समुद्र एवार्थो गन्तव्यो यासां ताः समुद्रार्थाः —*Sayana*).

3. *Satyante apasyan jananam*, discriminating the truth and falsehood of mankind. (जनानां प्रज्ञायां सत्यान्ते सत्यं चानृतं च व्यवपश्यन् जानन्तित्यर्थः

—*Sayana*; जनानां जीयानां सदायान्त आचरणे अवपश्यन् यकारं विजानन् याति प्राप्नोति—*Daya.*).

4. *Yasu*, in which (यासु अन्तरिक्षे जलेषु प्राप्तेषु—*Daya.*; which standing for midspace, waters or vital breaths); in waters (यासु अप्सु—*Sayana*).

Hymn-50

1. *Kulayayat*, making a place or nest (कुलायं स्थानं तत्कुर्वन्—*Sayana*); whilst aspiring for the well being of *Kula* or family (कुलाययत् कुलायं कुलोन्नतिं कामयमानः—*Daya.*).

Visvayat, specially increasing (विश्वयत् विशेषेण वर्धमानं—*Sayana*). *Sayana* supplies the substantive *visam*, the poison; let not the insidious (कुलाययत्) and spreading (विश्वयत्) poison reach me (न प्रागन्).

Ajakavam, malignant (from *ajaka*, a disease अजकावम् अजकानाम् रोगविशेषः, तद्वत् and thus malignant—*Sayana*.); to the one which inflicts pain or injury to creatures, (योऽजान् जीवान् कावयति पीडयति तम्—*Daya.*).

Duh-dṛṣikam, undiscernible venom (दुःदृशीकम् दुर्दृशं विषं—*Sayana*; दुःखेन द्रष्टुं योग्यं—*Daya.*).

Tsarah, the tortuous; what goes stealthily or crookedly (त्सरः कृटितगतिः—*Daya.*; छद्मगामी ; जिह्मः सर्पः—*Sayana*); an epithet for snake.

Padyena rapasa, from sin worth attaining (पद्येन प्राप्तुं रपसा पापेन—*Daya.*); by the sound of the foot-step (पद्येन पादमवेन रपसा शब्देन—*Sayana*; रपिः शब्दकर्म).

2. *Vijaman paruṣi*, in the variously-born joints of trees and others (विजामन् विविध जन्मनि परुषि वृक्षादीनां पर्वणि—*Sayana*; it refers to the poison which is generated in the manifold knots of trees and the like.

Vandanam yat, a poison of this name (यत् विषम्).

Asthivantau kulphau, the poison which is smeared upon the

knees or ankles (यज्वमिषं भ्रष्टीयन्ती जानुनी कुल्को गुल्को च परिवेहत् उपचितं कुर्यात् —*Sayana*; ष्टीवनं कफादिकमत्वजन्ती—*Daya*.).

3. *Salmalau*, in the *Salmali* tree; the silk-cotton tree.

Salmala Malabarica. For *Salmali*, see:

सल्मलिम्—X.85.20.

सल्मली—VII.50.3.

सल्मलि—Yv.XXIII.13.

4. *Asipadah bhavantu*, communicating not disease. *Sipada* may be the name of a malady; cf. *slipada*, स्लीपद, the cochineal leg. (मसिपदाः । मसिपदं नाम रोगविशेषः —*Sayana*); *Dayananda* derives from अग्नि, food, मसिपदाः भोजनादि व्यवहाराय प्राप्ताः.).

Asimidah bhavantu, unproductive of harm (मसिमिदाः । मसिमिवधकर्मा । अहिंसाप्रदाः —*Sayana*; भोजनादिस्नेहकारिकाः भवन्तु—*Daya*.).

Simi, मिमि, means *badha*, बध, or killing; from this मसिमिदाः = म + मिमि + दाः not + killing + which gives = अहिंसाप्रदाः not doing harm or injury.

Hymn-51

In this hymn, the deities (देवताः) are the *Adityas*, the suns (the twelve months of a year); born of, or associated with the Mother Infinity, *Aditi*.

1. *Adittive*, in the infinity (अदितित्वे अद्विष्टतत्त्वे—*Daya*.); also in independence (अदितित्वे अदीनस्त्वे—*Sayana*).

Adityanam, learned persons of the highest or supermost rank (भादित्यानां पूर्णविद्यानां विद्वताम्—*Daya*.).

Anagastve, in sinlessness (अनागास्तवे अनापराधत्वे—*Sayana*; अनपराधित्वे—*Daya*.).

2. Bhuvanasya gopah, guardians of the world (*Bhuvanam* is also a synonym of water, Nigh.I.12; भुवनस्य जलादेशेति समूहस्य—*Daya*.).

3. Adityah, twelve months of a year; the learned persons.

Marutah, mortal beings; cloud-bearing winds.

Rbhavah, the intellectuals (ऋषयः मेधाविन्—*Daya*.), the architects.

Indrah, the lightning; the resplendent; the king; the self.

Asvina, a pair of the sun and moon (अश्विना सूर्याचन्द्रमसौ—*Daya*.).

Hymn-52

1. Adityasah, आदित्यासः, O Lord of celestial world, or months; O suns (here vocative by inversion, the first syllable is not *udatta*, व्यत्ययेनादृशत्वाभावः । यदा । आदित्यानामिह आदित्याः —*Sayana*).

Vasavah, वसवः, O Lord of cosmic life; O Vasus; (वसवः वाताकादेवाः —*Sayana*); also whilst dwelling or residing वसवः निवसन्तः —*Daya*.).

Mitravaruna, O Mitra and Varuna; O *prana* (inbreath) and O *udana*, the upbreath.

Puh, पूः, protection (पातनं—*Sayana*); also a city (पूः नगरीय—*Daya*.).

Devatra, amongst gods or learned persons (देवता देवेषु पतमानाः—*Daya*.; देवेषु—*Sayana*).

Aditayah, unbroken, independent (अद्वितयः अचण्डनीयाः —*Sayana*);

अव्यष्टिताः — *Daya*).

2. *Mitrah-varunah*, the foremost amongst the gods of day and night (मित्रः वरुणः महर्षिणाभिमानितो देवानेत्तदाद्याः — *Sayana*). *Mitra* is friend like breath (प्राणश्च स्या) and *Varuna* is sustainer like water (पानं पालकः — *Daya*).

Tokaya-tanayaya, for our children and grandchildren (तोकाय भस्मदीयान् पुत्राय तनूनाय सत्पुत्रान् — *Sayana*).

नामहन्त = नमहन्त (तुजादीना दीर्घोऽन्यासस्य — *Panini VI.1.7*).

3. *Angirasah*, vital processes (मांगरसाः प्राणा इव — *Daya*); seers of this name (*Sayana*).

Turanyavah, prompt in doing or in actions, i.e. in sacred works (तुरण्यवः यज्ञादिकर्मसु त्वरिताः — *Sayana*; दिग्ग्रे कर्त्तारः — *Daya*).

Savituh, of or from the creator of the universe (सवितुः स्रक्तजनदुत्याव-कस्य परमेश्वरस्य — *Daya*).

4. *Samanasah*, alike favourably minded (समनसः समान मनसकाः — *Sayana*; समानं मनोजन्त. करणं देवां ते — *Daya*).

Hymn-53

1. *Sabadha*, living or existing along with pain or obstacle (सद्यः बाधेन सह यत्तमानः — *Daya*); attended by a group or a concourse (of priests) बाधा सहितः ; ऋत्विजां संवाद्यमुक्त इत्यर्थः — *Sayana*).

Devaputre, of whom the learned are the sons; gods are the sons (देवपुत्रे देवा विद्वांसः पुत्राः पुत्रवत् पातकाः ययोस्ते — *Daya*; देवाः पुत्राः ययोस्ते — *Sayana*).

2. *Rtasya sadane*, in the halls of sacrifice, in the abodes of truth (सदने तीर्थानि ययोस्ते । ऋतस्य सदनम् — *Daya*; ऋतस्य यज्ञस्य सने त्यागभूमे — *Sayana*).

Navyasibhih-girbhih, with new songs or new praises (नव्यसीभिः नवगिरभिः स्तुतिस्मानिर्वाभिः—*Sayana*).

Purvaje pitara, the previously born parents and the like (पूर्वजे पूर्व-स्माज्जाते पितरा मातृ पितृषद् यत्तमाने); the ancient of all beings parents (पूर्वजे पूर्व प्रजाते पितरा पितरो विश्वस्य मातापितृभूते चावापृषिव्यो—*Sayana*).

Dyava-prthivi, a pair of earth and lightning (चावापृषिव्यो भूमिविशुतो—*Daya*).

Varutham, status, stature; protecting wealth (*Wilson*); worth selection (परस्मानिर्वरणीयं—*Sayana*); nice residence (वरुथं वरं गृहम्—*Daya*).

3. Yuyam pata svastibhih sadanah, यूयं पात स्वस्तिभिः सदा नः, may you all ever cherish us with your blessings. For these terminating lines, see the following also (mostly in the Book VII of the *Rgveda*).

Book VII—1.20; 25; 3.10; 7.7; 8; 9.6; 11.5; 12.3; 13.3; 14.3. 19.11; 20.10; 21.10; 22.9; 23.6; 24.6; 25.6; 26.5; 27.5; 28.5; 29.5; 30.5; 34.25; 35.15; 36.9; 37.8; 39.7; 40.6; 41.7; 42.6; 43.5; 45.4; 46.4; 47.4; 48.4; 51.3; 53.3; 54.3; 56.25; 57.7; 58.6; 60.12; 61.7; 62.6; 63.6; 64.5; 65.5; 67.10; 68.9; 69.8; 70.7; 71.6; 72.5; 73.5; 75.8; 76.7; 77.6; 78.5; 79.5; 80.3 84.5; 85.5; 86.8; 87.7; 88.7; 90.7; 91.7; 92.5; 93.8; 95.6; 97.10; 98.7; 99.7; 100.7; 101.6.

Book IX — 90.6; 97.3; 6.

Book X — 65.15; 66.15; 122.8.

See also the *Atharvaveda* :

III.16.7; XIX.11.5; XX.12.6; 17.12; 37.11; 87.7.

See also the *Yajurveda*; XX.54; XXVII.28; XXXIV.40.

Ratnadheyani, precious wealth (रत्नदेयानि रमणीयानि धनानि—*Sayana*);

रत्नानि धीयन्ते येषु तानि—*Daya*.).

Hymn-54

1. *Vastospace*, lord or promoter of the house (वास्तोः वास्तहेतोर्गृहस्य पते स्वामिन्—*Daya*.; गृहस्य पालयितृदेव त्वम्—*Sayana*).

भया=भव (अत्र द्वयचोऽ इतिदीर्घः —*Panini VI.3.134*).

2. *Gayasphanah*, promoter of the house (गयस्फानः गृहस्य वर्धकः—*Daya*.); augments of our wealth. (गयस्य अस्मदीयस्य धनस्य स्फाययिता प्रवर्धकः—*Sayana*).

For *gaya*=wealth, धनं (*Nigh.II.10*).

Indo, O bestower of bliss (इन्द्रो आनन्दप्रद—*Daya*.); O Indra, exhilarating like Soma (हे इन्द्रो सोमवद् आह्लादक—*Sayana*).

3. *Ksema*, in preserving what has been acquired (क्षेमे प्राप्तस्वरक्षणे—*Sayana*; क्षेमे रक्षणे—*Daya*.).

Yoge, in earning or acquisition of what one has not (योगे अप्राप्तस्य प्रापणे—*Sayana*; अनुपावस्योपात्तरक्षणे—*Daya*.).

For the pair of *Ksema* and *Yoga*, see V.37.5; VII.54.3; 86.8; X.89.10.

Hymn-55

For verse 1, see Nir. X.17.

There are two anecdotes regarding this hymn. One in the *Bṛhaddevata* (बृहद्देवता) is as follows:

During the night, Vasistha in a dream approached the house of

Varuna. He then entered. A dog there ran at him, barking. Pacifying the hound which was making a din and running up with intent to bite, he lulled him to sleep with the two stanzas (यदजुनं० and स्तेनं रायं० 2,3). He sent him as well as the other attendants of Varuna to sleep. Then king Varuna bound him with his fetters, Bound thus, Vasistha praised his father (Varuna) with the four hymns (घोरं त्वस्य महिना० etc. VII 80;89). Then his father released him. As soon as the stanza, ध्रुवासु त्वासु० VII.88.7, had been uttered, the fetters dropped from him. (Brhad.VI.11.15).

Sayana reproduces another story from the *Nitimanjari*: Vasistha had passed three days without being able to get any food; on the night of the fourth, he entered the house of Varuna to steal something to eat, and had made his way to the larder, the *Kosthagara*, when the dog set upon him, but was put to sleep by these verses, wherefore they are to be recited on similar occasions by thieves and burglars.

This verse has been annotated by Yaska (Nir.X.17).

“O Lord of house (वास्तोष्णते), thou art the killer of disease (प्रमोवहा), wearing all forms (रूपाणि प्राविशन्). Be our very kind friend (सुखा सुखेव एधिनः).”

The word *seva* (शेव) is a synonym of happiness (शेव इति सुखनाम). The verb √णिप् takes the suffix *va* (व), which replaces the letter next to the penultimate (i.e. प्) and optionally takes *guna* (गित्यप्तेः । वकारो नामकरणः । भन्तस्यान्तरोपलिङ्गी । विभाषितगुणः —Nir.X.17).

The word *Siva* (शि) is derived from the same root. He becomes the deity of all those forms that he longs for. (शिवमित्यप्यस्य भवति । यद् यद् रूपं कामयते तद् तद् देवता भवति—Nir X.17).

2. Arjuna Sarameye, white dog, born of mother.

Sarama, the bitch of gods, particularly Indra; therefore, known as *Sarameya* (हे अर्जुन श्वेतः हे सारमेय । सारमानामदेवगुणो तस्याः कुतोद्भव—*Sayana*). *Sarameya* is known as *arjuna*, i.e. white and *pingala* i.e. tawny, too.

(पिशाङ्ग केपुचिदङ्गेषु पिङ्गलवर्णं भूत हे शूनक—*Sayana*).

The following are the references of *Sarama* (सरमा) in the *Rgveda*:

सरमा—*Sarama*—I.62.3; 72.8; III.31.6; IV.16.8; V.45.7; 8; X.108.1.

सरमे—*Sarame* (vocative): X.108.3; 5;7;9; (a dialogue between *Sarama* and *Panis*).

सारमेय—*Sarameya* (vocative): VII.55.2;3.

सारमेयो—*Sarameyau* (a pair of offsprings of *Sarama*): X.14.3
Dayananda derives the word *sarameya* as the progenitor or producer of objects of reality and significance (सारमेयं सारणां निर्मातृः). He also translates it as a learned woman (सरमा समान रमणा—V.45.7; सरानाप्तान् मानयति सा—V.45.8); as mother, the instinct by which right and wrong is discriminated (सराम्, विद्याधर्मबोधान् मिमीते तथा—I.62.3); the straightforward policy (या सरति सा सरता नीतिः—IV.16.8); one who measures the moving objects (या सरान् गतियतः पदार्थान् मिनोति सा (माता , III.31.6).

Sarama, is derived from $\sqrt{\text{सृ}}$, moving (सरमा सरणात्—Nir.XI.24; Rv.X.108.1); with what desire has *Sarama* attained this place? *Sarama* and *Sarasvati* are both derived from the same root $\sqrt{\text{सृ}}$, to move. It is discriminating instinct which effuses out in inner consciousness. It crosses the waters of the *Rasa*, the divine stream of spirituality. (रसाया भन्तरः पयांसि—I.108.1).

Sarasvati, (Nir.II.23) is one of the 57 synonyms of *speech* (*Vac*, वाच्, to speak). The word is used in the sense of a river and in the sense of speech (तत्र सरस्वतीत्येतस्य नदीवद् देवतावच्च निगमा भवन्ति , Nir.II.23). We have a passage. Let us worship *Sarasvati* who sweeps what is far and what is near alike, with well-composed hymns for our protection. (पारावतघ्नोमवसे सुवृत्तिभिः सरस्वतीमा विवासेम घीतिभिः (VI.61.2).

This *Sarasvati* is not a mundane river; she is a divine stream that flows out of the pure consciousness and protects us in every way. *Sarama* is a bye-stream emerging out of the same source.

Vi-iva, like a bird (वीव पक्षीय—*Daya*.); exceedingly (वीव विसेषे—*Sayana*).

Datab, teeth (दतः दन्तान्—*Daya* ; *Sayana*).

Srakvesu, in the gums; in the corner of the mouth (स्रक्वेषु स्रक्वा भासन्ते । स्रक्वाण्यं शब्दं श्रोष्ठं प्रदेशं विशेषं वाचोत्तर्यम् ; the corner of the mouth, the jaw—*Sayana*; *M. Williams*).

Rstayah, lances (ऋष्टयः शत्रुघ्नानि—*Sayana*) you display your teeth against me, bristling (आजन्ते) like lances (ऋष्टयः) in your gums (स्रक्वेषु).

Vapsatab, whilst eating (वप्सतः भक्षयतः—*Daya*.; भक्षयतस्तत्र दन्त—*Sayana*).

Ni su svapa, go quietly to sleep (निषुस्वप शयस्व—*Daya*).

3. Stenam, thief (स्तेनं चोरं—*Daya*.); one who steals privily & hidden property.

Taskaram, wicked person in the habit of openly carrying off others property (तस्करं दत्त्वादिकम्—*Daya*.).

Stotṛṇ indrasya rayasi kim, स्तोत्रन् इन्द्रस्य रायसि किम्—why do you shout at the worshippers of Indra?

4. Sukarasya, one who performs good actions (सूकरस्य यः सुष्ठु करो—*Daya*.); to hog or the boar (सूकरस्य वराहस्य , द्वितीयार्थे पक्षी—*Sayana*).

Tvam sukarasya dardḥi tava dardartu sukarah, may you help enhancing the prosperity of one who performs good actions, and t one who performs good actions would then wish you prosperity.

Alternatively,—Do you rend the hog; let the hog rend you (*Wilson*).

5. Sastu vispatih, may the householder sleep; literally, *vispat*

master of all (विष्पतिः विषां वनानां पातको गृहे), the householder, the promoter of every one in the house—*Sayana*; the same as *prajapati*, (प्रजापतिः—*Daya*.). *Sayana* translates it as son-in-law also (विष्पतिः जानाता).

7. *Sahasrasṅgah vṛsabhah*, the sun, the showerer of benefits, with a thousand rays. According to *Sayana*, through the worship of the sun, at a later date, *Kumara* was the patron of housebreakers.

Sahsrasṅgah, one with a thousand rays (सहस्रसृंगः सहस्रकिरणः—*Sayana*).

Vṛsabhah, वृषभः, the showerer of benefits.

Yah, यः, it represents the sun.

8. *Striyah yah punyagandhah*, the women who were decorated with garlands of fragrant flowers on festival occasions, as at marriages and the like (स्त्रियः पुण्यगन्धाः मङ्गल्यगन्धाः—*Sayana*).

Talpasivarih, lying on the bed (तल्पशिवरी ; तल्पशयाः—*Sayana*; यास्तल्पेषु शेरते ताः—*Daya*.).

Prosthesayah, lying on the courtyard (प्रोष्ठेशयाः प्राङ्मणे शयानाः—*Sayana*; या प्रोष्ठे मत्स्यन्त प्रोष्ठे गृहे शेरता ताः—*Daya*.).

Vahyesayah, lying in litter (वह्येशयाः वह्ये वाहनं, तस्मिन् शयानाः—*Sayana*; या वह्ये प्रापणीये शेरते ताः—*Daya*.).

Hymn- 56

1. *Vyaktah*, (vi+aktah) *narah*, the resplendent chiefs or leaders (व्यक्ताः विशेषेण प्रसिद्धाः कमनीयाः नरः नेतारो मनुष्याः—*Daya*.; कान्तियुक्ताः नेतारः—*Sayana*).

Sanilal, dwellers in one abode (सनीलाः समानं नीलं प्रशंसनीयं गृहं येषां ते

—*Daya*.; समानोक्तः —*Sayana*).

Maryah, friends of men (मर्याः मनुष्याः —*Daya*.; मर्याभ्यो नृभ्यो हिताः —*Sayana*).

2. Vidre, know or obtain by themselves (विद्रे लभन्ते—*Daya*.; स्वयमेव विदन्ति—*Sayana*).

3. Svapubhih, go together by their own sacred paths (स्वपूभिः गमयाने स्वकीयेः पवित्राचरणैः सह—*Daya*.; स्वकीयैः पवनैः संचरणैः स्वयमेव सञ्चरन्तः —*Sayana*).

4. Ninya, white is complexion (निष्यः निष्यानि श्वेतवर्णानि—*Sayana*) definite (निश्चितानि—*Daya*.).

Pr̥snih, midspace (the mother of Maruts, मरुतां जननी—*Sayana*) steady and vast or deep like the midspace (पृथिनः अन्तरिक्षमिव गम्भीराशयोऽसीध —*Daya*.).

Mahi, earth (मही पृथिवी—*Daya*.); great or vast (मही महती—*Sayana*).

5. N̥mnam, manly strength; wealth (नृम्णं धनम्—*Daya*.; Nigh. II.10; नृम्णं धनं बलं वा—*Sayana*).

Vit, people (विद् प्रजा—*Daya*.).

7. Turisman, to be prosperous or strong (तुविष्मान् बलवान्—*Daya*. वृद्धिमान्—*Sayana*).

8. Susmah, strength (शुष्मः बलम्—*Sayana*); strong body (बलशाली—*Daya*.).

11. Isminah, one desiring; one possessing food (इप्सिणः इच्छान्नादियुक्त —*Daya*.); one rapid in motion (गन्तारः —*Sayana*).

Suniskah, wearers of brilliant or gold ornaments (सुनिष्काः शोभन

लंकाराः —*Sayana*; शोभनानि निष्काणि सोवर्णानि येषां ते—*Daya*.). Later on, *niska* became a particular coin.

12. *Rta-Sapah*, the observer of law and order (ऋतसापः ये ऋतेन सपन्ति प्रतिज्ञां कुर्वन्ति, i.e., those who promise to abide by truth—*Daya*.); since *rta* also means water, therefore *rtasapah* means shedders of water (ऋतसापः ऋतमुदकं स्पृशन्तो मरुतः —*Sayana*).

Sucayah, *pavakah*, *suci-janmanah*, pure or shining, purifying and of pure birth (शुचयः दीप्यमानाः पावकाः शोधकाः शुचिजन्मनः शोभनजननाः —*Sayana*).

13. *Khadayah*, those who eat (घादयः ये घादन्ति ते—*Daya*.); particular ornaments (मलंकार विशेषाः —*Sayana*). (*Amsesu Khadayah*, मस्रेषु घादयः, bright ornaments on your shoulders).

Vaksah su rukma, gold or shining pendants (of necklaces) on your breast. The text has only the word *rukma*, shining (रुक्म देदीप्यमानाः —*Daya*.; रोचमानाः —*Sayana*). *Sayana* supplies the word *hara* (हार) or necklace. Elsewhere the Maruts are said to have golden cuirasses on their breasts; *rukma* also probably implies the same (*Wilson*)

Rukma-vaksasah, रुक्मवक्षसः —II.34.2; V.55.1; 57.5; VIII.20.22; X.78.2.

The other references of *rukma* are :

रुक्मः *rukma*—I.88.2; 96.5; IV.10.5; 6; VI.51.1; VII.3.6; 63.4; X.45.8.

रुक्मा इव, *rukma-iva*—V.61.12;

रुक्मम्, *rukman*—I.117.5; V.1.12.

रुक्माः, *rukma*—I.166.10; V.54.11; VII.56.13;

रुक्मान्, *rukman*—1.64.4;

रुक्मासः, *rukmasah*—VIII.20.11;

रुक्मिभिः, *rukmiibhih*—IX.15.5.

रुक्मी, *rukmi*—I.66.3.

रुक्मेभिः, *rukmebbih*—V.56.1.

रुक्मेषु, *rukmesu*—V.53.4.

रुक्मैः, *rukmaih*—V.52.6; VII.57.3.

In Nir. VIII.11, we have *सुक्लमे सुरोचते*, shining beautifully (X.110.6).

14. *Budhnyah*, celestial; clouds of midspace (बुध्न्याः बुध्न्येज्जतरिक्षेभवा मेघाः—*Daya*; बुध्न्यान्मन्तरिक्षः—*Sayana*). (See Nir.X.44; 45; XII.33. He who is *Ahi*, is *budhnya*, dweller in atmosphere or midspace, *budhnam* meaning atmosphere—मोक्षहिः स बुध्न्यः । बुध्न्यमन्तरिक्षम्—X.44).

Namani tiradhvam, here *namani* means water (नामानि उदकानि।नामानि पांसून् नमयन्तीति ; तिरस्व वधंयत्—*Sayana*; waters that beat down the dust).

Sahasriyam, multiplied a thousand-fold. How can one portion become thousandfold? *Sayana* answers by quoting an obscure text: यावदेका देवता कामयते यावदेका तावदाहुतिः प्रयते न हि तदस्ति यत्तावदेव स्याद्यावज्जुहोति, the amount of an offering is computed, not by its actual number, but by that assigned to it by the divinity to whom it is offered. (*Tait, Br*, III.2.6.4).

Prayajyavah, most adorable (प्रयज्यवा प्रकर्षेण संगेतारः—*Daya*. ; प्रकर्षेण यष्टव्या मरुतः—*Sayana*).

15. *Arava*, one who does not liberally give; also the mute or unreliable on words, (भरावा मदाता भवचनो वा—*Daya*.); unfriendly man; adversary (भरातिः शत्रुभूतः—*Sayana*).

16. *Yaksa-dṛśah*, youths enjoying festivities (यक्षदृशः न मर्षाः यक्षस्योत्स-

यस्य द्रष्टारो मनुष्या इव—*Sayana*); those who look to respectable persons (ये यसान् पूजनीयान् पश्यन्ति ते—*Daya*.).

17. *Goha*, they who injure cows (यो गां हन्ति—*Daya*.); the render of clouds (गोऽह्ना गवां मेघस्थानामुदकानां भेदकः—*Sayana*).

Nṛha, the destroyer of men (i e. enemies) (नृह यो नृन् हन्ति—*Daya*. ; नृणां घनूपां हन्ता—*Sayana*).

18. *Satracim ratim*, universal liberality (सत्ताची राति या सत्ता सत्यमश्नन्ति प्रापयति तां, राति दानं—*Daya*. ; सत्ताची सर्वतो गमनशीलं, राति त्वद्योयं दानम्—*Sayana*).

19. *Vanusyatah*, from the malignant (वनुष्यतः हिंसकात्—*Sayana*; from the one who gets imitated, वनुष्यतः शृङ्खलः । वनुष्यतीति शृङ्खलति कर्मा—*Nigh.II.12*). *Vanusyati* means to slay; its grammatical form is not known (वनुष्यतिर्हन्ति कर्मा—*Nir.V.II*).

20. *Tanayam, tokam*, family, continuity (तनयं विस्तीर्णं शुभं गुणकर्मस्वभावम्—*Daya*. ; *tanayam-tokam*, sons and grandsons).

12. नञतना=नञतन (संहितायाम्—*Panini VI.1.70*).

Ma dadhma, may we not proceed or go (दध्म गच्छेम । दध्यतीति गतिकर्मा—*Nigh.II.14*; let us not be last in apportionment—मा पश्चात् दध्म विभागे—वयं पश्चाद्भागिनो मा भूय—*Sayana*).

22. *Yahvisu osadhisu-viksu*, in great plants and people (यह्वीषु महतीषु भोषधीषु विष्णु प्रजासु—*Daya*.); for the sake of conquering many plants and people (यह्वीषु भोषधीषु विष्णु प्रजासु जेतव्यासु—*Sayana*). Perhaps cultivated lands is implied by the word *asadhisu* (plants)—*Wilson*.

स्मा=स्म (निपातस्य चेति दीर्घः).

23. *Sanita vajam arva*, *Sanita*, one who overcomes by praises (or the one who divides or apportions—सनिता विभाजकः—*Daya*. ; सनिता संभवता भवति—*Sayana*).

Vajam, food (वाजं घन्नं—*Sayana*); or war or battle (वाजं युद्धं—*Sayana*); or enlightenment or speed (वाजं विज्ञानं वेगं वा—*Daya.*).

Arva, quick-moving horses or the one like him (अर्वा वेगवानश्च इव—*Daya.* ; or one who overcomes by praises (अर्वा स्तोत्रैरभिगन्ता—*Sayana*).

Hymn-57

1. **Madhvah**, the worshippers (मध्वः मध्वो मादयितारः स्तोतारः).

Yajatrah, (vocative), O adorable (Maruts); O associates (यजत्राः संगन्तारः—*Daya.* ; यजनीया मरुतः—*Sayana*).

2. **Vidathesu barhih**, at the assembly of our sacred congregation (विदथेषु यज्ञेषु—*Daya.* ; *Sayana*; *barhih*, a good station in midspace; बहिः यन्तरिक्षस्थमुत्तममासनम्—*Daya.* ; on the grass, बहिः बहिषि कुशमये—*Sayana*).

3. **Samanam anji anjate**, augment and exhibit their splendour (भञ्जि गमनं भञ्जते गच्छं व्यक्ती कुर्वन्ति—*Daya.*); heighten their common lustre for our good (समानं सद्गुणरूपं भञ्जि आभरणं आ भञ्जते स्वकीयावयवेष्वभिव्यक्ती कुर्वन्ति—*Sayana*).

4. **Agah**, sin, fault, offence (आगः अपराधम्—*Daya.* ; *Sayana*).

5. **Amrtasya**, of the celestial elixir; of the immortal (अमृतस्य नाशरहितस्य—*Daya.*); or water (अमृतं उदकम्—*Sayana*).

Hymn-58

For the verse 5, see Nir. IV.15.

1. **Nib-rteh**, from the earth (निष्कृतेः भूमेः—*Daya.* ; Nigh. I.1).

Nakam, the non-existing pain (नाकं अविद्यमानं दुःखं—*Daya.* ; the

heaven (नाकं स्वर्ग—*Sayana*).

Avamsat, from the midspace or firmament (भवंशात् अन्तरिक्षात्—*Sayana*); from the one without family or progeny (भवंशात् असन्तानात्—*Daya*).

2. Visvah Svadrk, every looker or gazer at the sun or the sky (विश्वः सर्वः स्वर्दृक् सूर्यस्यद्रष्टा सर्वो जीवसमूहः ; or the tree, who gazes at the sun, यद्वा स्वरन्तरिक्षं, तत् पश्यतीति वृक्षः स्वर्दृक्, i.e. all living creatures or every tree; trees being all alarmed at the approach of the wind (*Sayana*). Trees are phototropic, their leaves or flowers always tend to face the sun or light. Dayananda translates *svah* (स्वः) as pleasure or happiness (स्वर्दृक् यः स्वः सुखं पश्यति सः).

4. Yusmotah, protected by you (युष्मोतः युष्माभिः संरक्षितः —*Daya*).

5. Rudrasya, of the cosmic vitality:

Avih, openly (अविः प्राकट्ये—*Daya*. ; प्रकाशेन—*Sayana*).

Sasvārta—Secretly; by teasing words (सस्वर्ता उपहासकेन शब्देन—*Daya*. ; अन्तर्हितेनाप्रकाशेन—*Sayana*).

Enah, sin, fault, offence (एनः पापमपराधम्—*Daya*).

(May we expiate whatever sin or offence we have committed secretly or openly—*Wilson*).

Ava-imahe, expiate, dispel (अव-ईमहे स्तोत्रेण अपनयामः —*Sayana*).

Nansante, bend down (नंसन्ते नमन्ति—*Daya*).

Kuvit nansante marutah punarnah, will the Maruts again bend down for us. For words, नस्-नसति: see Nir.IV.15; VI.17; VII.17. The word *nasika*, nose, is also derived from √नस्, to join (नासिका नसते: —Nir.VI.17). The root *nas*, नस्, means to obtain or to bend (नसतिराप्नोति कर्मा वा नयतिकर्मा

वा—Nir.VII.17; see पृतस्य पाराः तन्मिथो नतन्त० (IV.58.1.).

Hymn-59

1. *Idam-idam, idam=itas*, (इदमिदं इतो भवहेतोः —*Sayana*); from this (world), the cause of peril; the second *idam* stands for road of virtue (सन्मार्ग—*Sayana*).

Having told us this or having done this (इदमिदं वाचं वचनं ध्यावयित्वा कनं कृत्वा वा—*Daya*.).

4. *Tuyam*, quickly (तूयमिति शिघ्रनाम्—Nigh.II.14; तूयं तूयं—*Daya*.).

9. *Risadasah*, O devourers of enemies (रिषादसः हिंस्रानां हिंस्रकाः —*Daya*; हे , तदसः रिशनां हिंस्रतामसितारो रिशानामन्तारो वा—*Sayana*).

11. *Surye-tvacah*, glorious as the sun (सूर्यत्वचः सूर्यवर्णः —*Sayana*).

12. *Tryambakam*, father of the three त्रयाणां ब्रह्माविष्णुरुद्राणामम्बकं पितरं —*Sayana*; the father of the three deities Brahma, Visnu and Rudra; the *Rgvidhana* identifies with Mahadeva, but the authority is of no great weight—*Wilson*). The one who protects us in our past, present and future—the three times; or the one who protects the soul, the causal matter and the gross or transformed matter (*prakṛti* and its *vikṛti*) (स्यम्बकं रक्षणं यस्य ह्यस्य परमेश्वरस्य, यद्वा त्रयाणां जीव-कारणकार्याणां रक्षकस्तं परमेश्वरम्—*Daya*.).

Tryambakam, is also triocular Rudra (त्रैलोक्योपेतं रुद्रम्—Yv.III.60.).

Urvarukam, cucumber, *Cucumis Usitatissimus*;

Karkandhu, (कर्कण्डू) when ripens, falls of itself from its stalk.

Sugandhim, sweet fragrance; widely-spread fragrance; good reputation and (सुगन्धिं सुविस्तृतं पुष्पकीर्तिम्—*Daya*.); whose fame of virtue is wide spread; or as explained by another text quoted in the comments :

in like manner as the fragrance of a tree full in flower sheds fragrance, so spreads the fragrance of holy actions; the memory of the just, smells sweet, and blossoms in the dust—*Wilson* (सुगन्धि प्रसादितपुष्प कीर्तिम् । “शोभन शरीर गन्धः पुष्पगन्धो वा यस्यासौ सुगन्धिः ।” यथा वृक्षस्य संपुष्पितस्य दूराद्गन्धो वात्येवं पुष्पस्य कर्मणो दूराद्गन्धो वाति—*Tait Ar.X.9*; also see *Taittiriya Bhasya Tait.S. I.8.6.2*); and *Tait.Br.I.6.10.5*.

Pustivardhanam, the augments of increase or of prosperity or of nutrition; the seed of the world (पुष्टिवर्धनं यः पुष्टिं वर्धयति तम्—*Daya*; पुष्टिवर्धनं जगद्बीजम् । पुष्टिं शरीरवर्धनादि विषयां वर्धयतीति पुष्टिवर्धनः —*Sayana*).

Hymn-60

For verse 7, see *Nir. VI.20*.

1. **Surya**, O, the one like the sun (सूर्यं ! सूर्यं इव वर्तमान —*Daya*.).

Mitraya, for the friend or friendship (मित्राय सख्य—*Daya*.).

Varnnaya, for the venerable or venerability (वरुणाय धेष्ठाय —*Daya*.).

Adite, O the eternal; the infinite (अदिते ! अविनाशिन —*Daya*.).

Aryaman, O, the law-abider; the ordainer (अर्यमन् ! न्यायकारिन् ! — *Daya*.).

2. **Mitravaruna**, mitra and varuna, the pair of in-breath and up-breath (मित्रावरुणा सर्वेषां प्राणोदानौ —*Daya*.).

Jman, in or on the earth (जम्न भूमौ —*Daya*.; *Nigh.I.1*) in the midspace (जम्न मन्तरिक्षे —*Sayana*).

Rju, the upright or good actions (ऋजु सरलम् —*Daya*.; सुकृतानि

—*Sayana*).

Vrjina, the crooked or evil actions; the strengths (वृजिना बलानि —*Daya*. ; वृजनानि पापानि —*Sayana*).

Ubhe, both, heaven and earth (उभे यावा पृथिव्यौ —*Sayana*).

3. Sapta, the extended one or the seven; seven is an extended number: (सप्त सर्पणस्वभावान् सप्तसृप्तासंख्या —*Nir.VII.6*; एतत्संख्याकान् वा —*Sayana*); for seven horses; seven rays etc. ; see सप्त युञ्जन्ति रथमेक चक्रमेको भ्रष्टो बहुति सप्तनामा—I.164.2; *Nir.IV.27*; the seven yoke the one-wheeled car; one horse having seven names draws it; or, seven rays draw up the juices for him; the seven seers praise him.

Im, water (ईम् उदकम् —*Daya*. ; *Nigh.I.12*).

Ghr̥tacih, the nights (पृताचीः रात्रयः —*Daya*. ; *Nigh.I.7*); shedding water (पृताचीः पृताञ्चना उदकवत्यः —*Sayana*).

Dhamani, abodes; names of birthplaces (धामानि जन्मस्थाननामानि —*Daya*.).

4. Arnah, water (अर्णः उदकम् —*Daya*. ; *Nigh.I.12*); midspace (अर्णः अर्णवमन्तरिक्षम् —*Sayana*).

Adityah, the sons of Aditi, the mother Infinity; the months of a year (आदित्याः अदितेः पुत्रा देवाः —*Sayana*; संवत्सरस्यमासाः —*Daya*.).

Sajosah, of the same friendly feeling (सजोपाः समानप्रीत्या सेवनीयाः —*Daya*. ; समानप्रीतयः —*Sayana*).

5. Durone, in the house (दुरोणे गृहे —*Daya*.).

7. Pravraje cin nadyo gadham asti, even in a flooded river, there is a depth; *gadham*, limited depth or bottom (गाधमपरिमितमुदकम्

—*Daya.*).

Vispitasya, of the extended or expanded one; of the pervading one (विष्पितस्य व्याप्तस्य कर्मणः —*Daya.* ; *vispitah* means great expanse (विष्पितो विश्रान्तः —*Nir.VI.20*; conducting us across this great expanse—पारं नो अस्य विष्पितस्य पथंन्).

8. **Devahelanam**, displeasure of learned people or of the deities (देवहेलनं देवानां विदुषामनादराख्यं—*Daya*; देवानां मित्रादीनां कोपनम्—*Sayana*).

9. **Sudase**, upon the liberal donor (सुदासे सुष्टु दानाख्ये व्यवहारे—*Daya.* ; शोभनदानाय सप्तप्रयच्छतं—*Sayana*).

10. **मूलता**=मूलत (संहितायामिति दोषः —*Panini*, VI.1.70).

11. **Brahmane**, for food; for wealth; for Lord (ब्रह्मणे घनाय परमेश्वराय वा—*Daya.*).

Yo brahmane sumatim ayajate, who devotes his mind to your glorification (यो यः यजमाने ब्रह्मणे परिवृत्स्व कर्मणे, the institutor of the rite, who सुमति शोभनां बुद्धि, gives pure or pious understanding, युष्मत् स्तोत्ररूपाय, to the nature or form of your praise—*Sayana*).

12. **Visvani durga piprtan tiro nah**, remove from us all difficulties (विश्वानि सर्वाणि दुर्गा दुःखेन गन्तुं योग्यानि पिपृतं पूरयत् तिरः तिरस्त्रियायां न मस्मान्—*Daya.* ; दुर्गा दुःखेन् गन्तव्यान्वापदः —*Sayana*).

Hymn-61

1. **Manyum**, acts of mortals; anger; prayer or act (मन्युं क्रोधं—*Daya.* ; स्तोत्रं कर्म वा—*Sayana*).

2. **R̥tava**, the abider of truth; the solemnizer of sacrifice (ऋतावा सत्यमेवी—*Daya.* ; यज्ञवान्—*Sayana*).

Yat Kratva na saradaḥ prānaithe—You recompense not for years; whose act you fulfil many years (यत्कर्म बहून् संवत्सदान् प्राप्नुये—*Sayana*). *Sayana* passes by *na*; which may be the conjunction *and*, as well as the negative *not*; in either case, the sense is obscure—*Wilson*.

[Swami Dayananda's commentary is available up to this verse, VII.61.2; he died on October 30, 1883—ऋग्वेदभाष्ये सप्तमे मण्डले चतुर्पन्यास एकपाठ्यते सूक्ते पञ्चमाष्टके पञ्चमाध्याये तृतीयवर्गे द्वितीय मन्त्रस्य भाष्य समाप्तम् । उक्त स्वामिकृतं भाष्यचेतावदेवेति—Printed Asadha, Kṛṣṇa 5, 1956 Vikrami; 1899]

Hymn-62

1. Janima manusamam, on the crowds or groups of men (जन शब्दः जनघनः । जनिम जनिमानि जनान्—*Sayana*; जनानि—*Venkata*).

Kartṛbbih, by them who offer praises; by those who dedicatingly serve (कर्तृभिः स्तुतिकर्तृभिः ; the worshippers—*Sayana*).

Kratva, the creator (कर्त्वा सर्वस्यकर्त्ता).

Kṛtah, created by Lord (कृतः सम्पादितः प्रजापतिना—*Sayana*).

Sukṛta, are those actions accomplished during the day after sunrise, whilst those done during the night are *duskṛta* (उदिते च सूर्ये सुकृतः भवति । रात्रौ हि कृतं दुष्कृतं भवति—*Venkata*).

2. Etasebbih evaḥ, with your quick moving horses; with glorious white horses (*Wilson*) (ऐतथेभिः एवर्षेः । स्वायिकः शकारः —‘या जरता युवशाना— I.161.7; ‘पुरुषः कृष्णशवास्त्युत्तरतः’—*Ait.Br.V.14*) इत्यादिवत् । (एवं गमनशीलैः the fast-moving—*Sayana*).

Anagasah, free from sin (अनागतः—*Venkata*;—*Sayana*).

3. Surudhah, alleviators of pain (शुग्धः शुचिर्दुःखस्य प्रतिरोद्धारः — *Sayana* ; शोषघ्नः शुचिरोषविघ्नः);

4. *Sujanimanah*, of noble descent; of fortunate birth (सुजनिमानः शोभन जन्मानः—*Sayana*).

Adite, O indivisible (मदिते अखण्डनीये—*Sayana*).

Rsve, O the mighty (ऋष्वे! महन्नामैतत्—*Nigh.III.3*).

5. *Gavyutim*, the pasture; the grazing ground for cows (गव्यूति गावो यन्ति गच्छन्त्यतेति गव्यूतिर्गोमागंभूमिः).

Uksatam ghr̥tena; bedew with water (पूतेन उदकेन उक्षतं सिञ्चितम्—*Sayana*).

Hymn-63

For verse 5, see *Nir. VI.7*.

1. *Carmeva yah*, he as through the (investing) skin; *Samavivryak tamansi*, breaks through glooms (यः चर्म इव पृथिव्यां विस्तृतानि अन्तरिक्षाणि च तमांसि सं पिथयति—*Venkata*; समविव्र्यक् सहविचति संवेष्टयति—*Sayana*).

2. *Prasavita*, प्रसवीता=प्रसविता=प्रेरयिता, the animator (सर्वेषु कर्मस्वनुज्ञाता).

Ketuh arnavah, rain-shedding banner (केतुः प्रज्ञापयिता—*Venkata*; सर्वस्य प्रज्ञापकः—*Sayana*; णवः उदकप्रदः—*Sayana*; उदकवान्—*Venkata*).

3. *Usasam upasthat*, from the lap of dawns (उपसां उत्संगात्—*Venkata*; उपस्ये मध्ये—*Sayana*).

Na praminati, does not impose a limit (न प्रमिनति न हिनस्ति—*Venkata*; प्रमिनाति न हिनस्ति न संकोचयति—*Sayana*).

5. यत्रा=यत्र

Syenah na diyan anu eti pathah, he travels the path (or road-

space), darting along like a hawk (धीयन् गच्छन्—*Sayana*). Like a flying falcon, he sweeps down the atmosphere; here *pathah* (पाथः) means mid-space or atmosphere (पाथोऽन्तरिक्षम्—*Nir.VI.7*); as in this verse, Water is also called *pathas*, पाथस्, from *pa* (पा), to swallow (पाथोऽन्तरिक्षम्, उदकमिवपाथ उच्यते पानात्, *Nir.VI.7*; as in आचष्ट प्राप्तं पाथो नदीनाम्, *VII.34.10*; *pathah* is also food (घन्नमपि पाथ उच्यते पानादेव—*Nir.VI.7*; as in देवानां पाथ उपवसि विद्वान्—*X.70.10*).

Thus *pathah* (पाथः) has three meanings, midspace, water and food.

Hymn-64

1. *Rajasah*, of water (रजसः उदकस्य—*Sayana*).

Pra vam ghrtasya nirnijo dadiran, impelled by you the clouds assume the form of rain; वां युवाभ्यां प्रेरिता मेघाः घृतस्य निणिजः उदकस्य रूपाणि ददीरन् ददते प्रयच्छन्ति—*Sayana*; alternatively, *ghrtasya* may mean *butter*, and in that case, oblations of butter are given to you (वां युवाभ्यां घृतस्य निणिजो रूपाणि । पृतानीत्यर्थः । तानिददीरन् दीयन्ते—*Sayana*).

2. *Rtasya*, of cosmic vapours.

Ksatriya, powerful (क्षत्रिया बलवन्तो—*Sayana*).

Ilam, food (इलां घन्नं—*Sayana*; *Nir. II.7*).

3. *Saha*, with posterity.

Isa madema, with food (इषा) rejoice (मदेम); *Saha* together with posterity (सह पुत्रादि सहितः—*Sayana*; घन्नेन मदेम पुत्रपौत्रैः सह—*Venkata*).

4. *Dhitim*, prayers (धीति कर्म स्तुतिरूपं—*Sayana*).

Taksan, fabricates (तक्षन् स्तोमेन संबलयेत्—*Sayana*).

Gartam, chariot (गर्तं रथम्—*Sayana*).

Suksitih, people (सुक्षितीः शोभननिवासाः प्रजाः —*Sayana*; प्रजाः —*Venkata*).

Vayave, to *Vayu*; to *aryaman*, one of the *Adityas* (वायवे । वायुर्गन्तादित्यः । स एव प्रथमा—*Sayana*).

Hymn-65

1. Putadaksam, endowed with pure vigour (पूतदर्शं शुद्धबलम्—*Sayana*; *Venkata*).

Asuryam, strength; might (असूर्यं बलम्—*Sayana*).

Yaman,=yamani; in conflict; in battle (यामन् यामनि संग्रामे—*Sayana*).

Acita, crowded (माचिता माचित उपचिते शूरसंगैरुपेते—*Sayana*).

2. Dyava ca, heaven and (earth) (द्यावा च द्यावापृथिव्यौ—*Sayana*).

Aha ca, day and (night); here *ca* refers to night (च एतद् रात्रेरप्यक्षयम् *Sayana*).

4. Udghah, of water (उद्गहः उदकस्य—*Sayana*).

Divyasya, celestial (दिव्यस्य दिवि भवस्य—*Sayana*).

Caroh, of the choicest (चारीः चरणीयस्य—*Sayana*).

Gavyutim, our pasture lands; place of sacrifice (गव्यूति भस्मदीयां भूमिम्—*Sayana*); the track of cows (गव्यूति गोमार्गम्—*Venkata*).

Ilabhih, with viands; with food (इलाभिः द्रव्यैः —*Sayana*).

5. Same as VII.64.5.

Hymn-66

1. *Mitrayoh varunayoh* = *Mitravarunayoh* (मित्रयोः वरुणयोः मित्रावरुणयोः); two phases of the sun presiding over day and night.

Tuvijatayoh, of reiterated manifestations; repeatedly born (तुविजातयोः बहुप्रादुर्भावयोर्देवयोः — *Sayana*; बहुजननयोः — *Venkata*); this refers to the daily appearance of the Sun, born evernew.

Susyah, propitiatory (शुष्यः सुखकरः — *Sayana*; सुखावहः — *Venkata*).

3. *Stipa*, protectors of dwellings (स्तिपास्त्यायन्त इति स्तयो गृहाः — *Sayana*)

Tanupa, protectors of persons or bodies (तनूपा तन्वः पातारो — *Sayana*).

Nah sadhayatam dhiyah, fulfill our intellectual aspirations (नः भस्माकं धियः कर्माणि स्तुतिरूपाणि साधयतं फलवति कुरुतम् — *Sayana*; धियः, prayers or actions; साधयतं कर्माणि — *Venkata*).

4. *Bhagah*, gracious (भगः भजनीयः)

5. *Amhah*, from distress or sin (भंहः पापम् — *Sayana*; भवृत्तेः — *Venkata*).

6. *Uta svarajah aditih*, the place of *aditi* is doubtful as the text has no copulative (*Wilson*); of them *Aditi* is the mother (मदितिः तेषां माता — *Sayana*; मित्रादयो मदितिश्च — *Mitra*, and the rest, and *Aditi*).

Svarajah, lord of all (स्वराजः सर्वस्य स्वामिनः).

9. *Isam svah ca dhimahi*, may we obtain or retain food (इषं) and water (स्वः) (इषं भन्नं स्वः उदकञ्च धीमहि धारयामहे—*Sayana*; भन्नं च सर्वं धारयेम—*Venkata*).

The verses 7, 8 and 9 form a *trita* (त्रिच); to be recited during morning hours.

10. *Trini ye yemuh vidathani dhitibhih visvani paribhutihib*, limited the three universal (विश्वानि) sacrifices (ये त्रीणि विदयानि वीत्सोक्तान् यच्छन्ति कर्मभिः विश्वानि च भूतानि च परिभवने—*Venkata*). Also who give the three spread places, earth and the rest, with overcoming acts (ये त्रीणि विश्वानि व्याप्तानि विदयानि क्षित्यादि स्यामानि क्षिप्यादीनि परिभूतिभिः परिभावकैः कर्मभिः येन प्रयच्छन्ति—*Sayana*).

"It is not very clear what is intended; perhaps merely to say that Mitra and the rest are worshipped as the objects of three rites with definite ceremonies or at definite seasons."—*Wilson*.

13. *Rtavanah*, those who abide by truth (ऋतवानः ऋतवन्तः यज्ञवन्तः उदकवन्तो वा; or those who possess truth, or sacrifice or water, ऋत=water, Nigh.I.12;—*Sayana*; सत्यवतः—*Venkata*).

Rtajatah, born of Rta, or truth; born of prajapati (ऋतजाताः वक्त ऋतगर्वायः । तदपमृत्यन्ताः यथवा ऋतात् प्रजापतेः सकामादुत्पन्नः—*Sayana*; सत्याज्जाताः—*Venkata*).

Rtavrdhah, the promoter of truth (ऋतावृधः सत्यस्य वर्धयितारः—*Venkata*; ऋतस्य वर्धयितारः—*Sayana*).

Surayah, adorers (सूरयः स्तोतारः—*Venkata*;—*Sayana*).

Sumne suchardistame, in the most beautiful and blissful dwellings; in the blissful happiness (सुम्ने सुखे सुच्छदिष्टमे प्रतिशयेन शोभनगृहयुक्ते—*Venkata*; सुच्छदिष्टमे सुखतमे सुम्ने घने अत्यन्तरमणीय गृहयुक्ते सुखे वा i.e. in the most blissful opulence or in happiness, united with a most delightful house

—*Sayana*).

Etasah visvasmai caksase aram, white (horse) to be seen by all and sundry (एतसः एतकवर्णः विष्वस्मै चक्षसे सर्वेषां दक्षणीयं पर्याप्तम्—*Venkata*; चक्ष्यसे सम्यक् सर्वलोके दक्षायि—*Sayana*).

15. Sirsnah sirsnah jagatah tasthanah patim, lord of every one, every individual, moving or stationary, (श्रीर्णः श्रीर्णः सर्वस्यापि शिरसः—*Sayana*; of every head, i.e. of every individual; उच्छिष्टताम् उच्छिष्टताम्—*Venkata*; शिरः शब्देन सद्मान् पदार्थः, i.e. or the head may be put for the being with a head; or निरस्ता स्वस्व शिरसि बह्विधं सूर्यं, or the best of all (सर्वस्य श्रेष्ठम्—*Sayana*).

Sapta Svasarh, seven sisters.

18. Adruha, gentle (मदृहा मदोष्णारो—*Venkata*).

Atuji, destroyers of enemies or foes (आतुजी आतृणां सर्वतो हिंसका वा दातारो वा घनानामेवं रूपो सन्तो "तुल्यिर्निजहिंसा वसावान् निकेतनेषु"—*Sayana*).

Hymn-67

1. Manasa, with praises, with thoughts; with devout praises (मनसा तोत्रेण—*Sayana*).

Havisman yaajniyena, with sacrificial acts enriched with oblations (हविष्मता हविष्यं भक्ते यजिष्येन यज्ञार्हेण—*Sayana*).

2. Purastat, in the front, i.e. the east.

Ketuh, the banner; here it means the sun.

Divo duhatuh usasah, the banner (i.e. the sun) is seen; dawn, the daughter of heaven.

3. Subota, sincere invoker (सुहोता सुष्टुदेवानां स्तोता—*Sayana*).

Nasatya, the one truthful (नासत्या सत्यमूती—*Sayana*; the Asvins or twin-divines).

Vivakvan, the chanter of hymns (विवक्वान् स्तुतीनां वक्ताहं—*Sayana*; कल्याण-स्तोता स्तोमैः वचनकुशलः —*Venkata*).

4. **Yuvakub**, relying on you; with a feeling of reliance on you (युवाकुः युवां कामयमानोऽहम्).

5. **Dhiyam**, intellect; adoration (धियं वृद्धिं स्तुतिं कर्म वा—*Sayana*).

Vaje-a, even in the life-struggles or battles (वाजे सा संग्रामेऽपि—*Sayana*).

Purandhii, our intellectual faculties (पुरुन्धीः मत्सवीया वृद्धीः—*Sayana*).

6. **Dhisu**, in the intellectual pursuits or approaches (धीषु एषु कर्मसु—*Sayana*).

Devavitim, life dedicated to the service of God; worship of the gods. (देववीति देवानां वीतिः प्राप्त्यर्पस्मिस्तादृशं यज्ञम्—*Sayana*).

7. **Manasa**, by the benevolent thoughts (मनसा अनुग्रहयुक्तेन चेतसा—*Sayana*).

Ahedata, without anger (महेदता मन्मथ्यता).

Madhvi, O the one sweet as honey ; or who is fond of sweetness! (माध्वो! मधुप्रियावश्विनो! —*Sayana*); an appellation for the twin-Asvins.

Manusisu viksu, in the society of men (मानुषीषु विशु मनुष्यरूपासु प्रजासु वर्तमानम्—*Sayana*).

8. **Devayukta**, harnessed or yoked by the gods (देवयुक्ताः देवाभ्यां

युवाभ्यां युक्ता भस्वाः धीमन्मने—*Sayana*).

10. *Yasistham*, please do come (यासिष्ठं प्रागच्छतम्);

Iravat Vartih, dwelling of spirituality, place of preparing the oblations (इरावत् हविष्यं वतिः गृहम्—*Sayana*).

Surin, the learned seeker; the praiser; the worshipper (सुरीन् स्तोतुन्—*Sayana*).

Hymn-68

1. *Svasva*, full of vital energies; good horses स्वस्वा=सु+भस्वा, शोभनास्वी । भस्वः कस्मात् । भश्नुतेऽस्वानम् । महाशनो भवतीति दा—*Nir.II.27*; : *asva* is so called because it trots on the road, or it eats too much. *Nighantu* gives 26 synonyms of *asva* (horse) of which the last eight are always used in plural (भव्यययः, श्वेतासः, सुपर्णाः, पतङ्गाः, नरः, शर्पाणाम्).

Vitam, eat; participate in enjoying; partake (वीतं भक्षयतम्—*Sayana*; खादतम्—*Venkata*).

Yuvakoh, your adorer (युवांकोः युवां कामयमानस्य मम—*Sayana*; सेवमानो युष्मत्कामस्य—*Venkata*).

2. *Aryah*, enemies (अर्यैः अरेरस्मद् विरोधिनाः —*Sayana*; शत्रून्—*Venkata*).

3. *Manojava*, swift as thought (मनोजवा, मनोवेगः —*Sayana*; *Venkata*).

Suryayasu, O dawn, the one who stays with the sun on the chariot (हे सूर्यायसू ! सूर्यायाः सह रथे वसन्तो—*Sayana*; हे सूर्याया वासयितारो—*Venkata*).

4. *Valgu*, the fair; the charming one (वल्लू सुन्दरो इवाम्—*Sayana*; वल्गनशीलो—*Venkata*).

5. Atraye, for Atri; for the one free from three involvements, for cyavana.

Nyatraye mahisvantam yuyotam, you have liberated Atri from the cave (see earlier references also), you separated the *Mahisvata* from Atri; *mahisvat* may be a synonym of *rbisom*, ऋबीसं, a word amongst the 132 or 134 words, at the end of the Nighantu of which there is no explanation (Nigh.IV.3; महिष्वन्तम् ऋबीसं—*Sayana*; महस्वयुक्तं—*Venkata*).

On an earlier occasion (Mandala I) *rbise* (ऋबीसे) is explained by *Sayana* as अपगत प्रकारे पीडयन्त गृहे -i.e. in a dark house of implements of torture. According to *Sayana* elsewhere, it is equivalent to *Agni* or *tusagni* (तुषाग्नि) or fire of chaff. Although the word does not occur, the incident is alluded to more than once in Mandala I.112.7, where the commentary by *Sayana* says: Atri was thrown into a machine-room with a hundred doors, where he was roasted, and again I.118.7, the same explanation occurs (शतद्वारे पीडयन्तगृहे...तुषाग्निं शीतेनोदकेन प्रवरयेयम्, you extinguished with cold water the chaff fire by which Atri was burnt when thrown into the house of machines of torture with a hundred doors. (See also X.39.2)—*Wilson*.

6. Cyavanaya, for *cyavana*, an old famished person, (see earlier references).

7 Yuvakuh, devoted to both of you (युवकयोः युवां कामयिता—*Sayana*).

Bhujyum; the saviour.

8. Vrkaya, for the crooked or wicked one, (see earlier references); for the greedy, or malignant (वृकाय घनादाले । अग्निसपत इत्यर्थः—*Sayana*; also वृकवद् हिंसकाय—*Sayana*).

Sayave, शयवे for Sayu, the lazy; (also a seer, शयु, of this name).

Sacibhih, by cures and efforts; by devices (सचिभिः युष्मदीयैः कर्मभिहे

अश्विवायसि—*Sayana*).

See also I.116.22 —(अयमे चिन्तासत्त्वा क्षीभिजंसुरये स्तय्यं पिप्यधुर्गम्).

Hymn-69

For verse 4, see Nir. VI.4.

1. *Vṛsabbhih*, vigorous; young.

Ghṛtavartanih, following the track of waters (घृतवर्तनिः घृतमुवकं वर्तन्त्या यस्य सादृशः—*Sayana*).

Pavibhih, fellows (पविभिः रपनेमिभिर्मेघपातैर्वा—*Sayana*).

2. *Tribandhurah*, furnished with three wooden benches (तिबन्धुरः । त्रिबन्धुरमुच्चावचं सारथ्यवत्पानं काष्ठमयं—*Sayana*). Also see I.47.2; I.183.1.

3. *Vadhva*, with the bride, Surya; with your spouse (यन्वा सूर्यया सह—*Sayana*).

Vartanibhyam, with its two wheels (वर्तनिभ्यां स्वचक्राभ्यां—*Sayana*).

4. *Ghramsam*, day; every day; lustre (घंसं दीप्तम्—*Sayana*).

Pari ghramsam omana vam vayah gat, the oblation has reached you everyday with protection (पर्यगाद्वा घंसमहरनामानम्—Nir.VI.4); the food has, reached you both; O Asvins, from all sides with protection, *Ghramsa* means *day*, (Nigh.I.9).

The twelve synonyms for *day* (ग्रहः) are : वस्तोः , घृः , भानुः , वासरम् , स्वसराणि , घंसः , घर्मः , घृणः , दिनम् , दिवा , दिवेदिवे and घविद्यवि ।

यजमानानां रक्षणार्थं ग्रहः हविर्भूतमन्नम् वाम् अश्विनो परिगच्छसि इति—*Venkata*.

Omana, with protection (ओमना प्रवनेन रक्षेण निमित्तेन—*Sayana*).

7. Bhiyyuh, the Saviour (see earlier references).

Hymn-70

1. Sunaprsthab, horse with delightful or broad back (सुनपृष्ठः सुखपृष्ठः —*Venkata*; सुखकरपृष्ठभागः । अत्यन्त विपुलत्वान् असूढानां सुखकर पृष्ठभागः —*Sayana*).

Asvo na vaji, speedy (or strong) as a horse (वाजी वेगवान् अश्वः —*Sayana*; अश्व इव बलवान्—*Venkata*).

A yat sedathuh dhruvase na yonim, as firmly as in a dwelling. The comparison is explained "like a place for durable soil"—(ध्रुवसे ध्रुवाय निवासाय योनि न योनि स्यान्निव—*Sayana*).

2. Gharmah, cauldron, the ewer.

Atapi gharmo manuso durone, the ewer has been heated (पतापि) in the dwelling of the man, the yajamana, or householder. *Sayana* connects it with *pravarga* (धर्मः प्रवर्गश्च) See *Tait. Ar.* V.I.5—यत् घ्रां इत्यपतत्त्वधर्मस्य धर्मत्वम् ।

4. Canistam devau osadhisu apsu yat yogyah, O divines, the two Asvins, in as much as you accept that which is most acceptable in the plants or waters (चनिष्टं इच्छन्तं हे देवौ ! तासु ओषधीषु अप्सु च यदा अस्मन्न्रैवे व्याप्नुयः योग्याः स्तुतीः —*Venkata*; हे देवादेवौ युवां ओषधीषु ओषधिविकारांश्चरु पुरोडासादिकान् अप्सु सोमरसाच्चनिष्टं अत्यन्तकमनीयतमं कामयेयाम्—*Sayana*); here *canistam* is the most acceptable or the most covetable (चनिष्टं अत्यन्तकमनीयतमम्).

Osadhisu, means the preparations from the plants, like the cakes of meal, and *apsu*, in the waters, means the Soma juices offered in sacrifices (*Sayana*).

Ni dadhatau purvani yugani anu cakhyathuh, as you have

favoured former couples (पूर्वाणि युगानि निपुनानि जायापति रूपाणि अनुचक्ष्ययुः ख्यातवन्तौ—*Sayana*).

5. *Brahmani*, praises, prayers; spiritual efforts (ब्रह्माणि परिवृद्धानि कर्माणि स्तुतिवृत्तणानि—*Sayana*).

6. *Kṛtabrahma*, offered praises (कृतब्रह्मा कृतस्तोत्ररूपकर्मा—*Sayana*).

Samaryah, with persons like priests or learned persons (समर्थः श्रुतिगं स्वैर्मर्त्यैः सहितः—*Sayana*).

Vasistham, worthiest.

Varam, choicest, the selected (वरं वरणीयं—*Sayana*).

Hymn-71

1. *Asva*, the spiritual power; the divine driving force.

Go, the divine wisdom.

Asva-magha, affluent or rich in spiritual power; also rich in horses (अश्वामघा अश्वबन्धो—*Sayana*).

Go-magha, affluent or rich in divine wisdom; also affluent in cattle (गोमघा गोबन्धो—*Sayana*).

Svasub, of the sister; the dawn is regarded as the sister of *Asvina*, the pair of days and nights (दिवानक्तम्). See स्वसा स्वसे ज्यायस्यै धोनिमारंक् —I.124.8.

Sarum, the malevolent (शरं हिंसकम्—*Sayana*); the arrow like.

Nag=*Nak*, night (नक् नगिति शक्तिमाह=*Venkata*). See also (रुषद् वत्सा रुगतौ

स्वेत्यागात्—I.113.2).

Kṛṣṇāh, the dark night (कृष्णोः कृष्णवर्णा रात्रिः —*Sayana*).

Arusaya, for the radiant sun (भरुषाय भारोचमानायाम्ने सूर्याय वा—*Sayana*; भारोचमानाय मादित्याय—*Venkata*).

2. Dasuse, for the donor; for the offerer of oblations (दासुषे हविषां दाते यजमानाय—*Sayana*).

Amivam, sickness (अमोवां रोगम्—*Sayana*).

Aniram, (अन्+इराम्), famine; poverty (इरा=अन्न, Nigh.II.7) (अविरान् । इरानम् । तदभावं दारिद्र्यम्—*Sayana*).

3. Vyustan, at the earliest flash of morning; at the dawn (व्युष्टौ व्युच्छन्न उपस्ति—*Sayana*).

Avamasyam, approaching (अवमस्यां प्राप्सन्नायाम्—*Sayana*).

Rtayugbhib, along with water; full of water (ऋतयुग्भिः उदकयुक्तेः—*Sayana*).

Asvaib, water-bestowing horses (अश्वैः उदकप्रदेः अश्वैः —*Sayana*).

Vasumantam, chariot loaded with riches; wealth-laden chariot (वसुमन्तं प्रदेयघनयुक्तं रथम्—*Sayana*).

4. Trivandhurah, three-seater; one with three benches (त्रिवन्धुरः सारथ्यविष्टानस्यानन्नयोपेतः —*Sayana*; वन्धुरः फलकासङ्काटः —*Venkata*).

See also VII.69.2 and also I.47.2 and I.183.1.

Abhi yad vam visva-psnyah jigati, with that chariot which

traverses (यत् रूपः यत्परयः वा विश्वस्त्यः व्याप्तस्त्यः अग्निजिगतिः अग्निगच्छति—*Sayana*).

Viśvapanyah, (विश्वस्त्यः) the one traversing; the all pervading (व्याप्तरूपः);

This is also an epithet of Vasistha; and hence it may mean Vasistha also; and thus,—since Vasistha praises you (यद् यस्माद् विश्वस्त्यो वसिष्ठो वा जिगति—*Sayana*).

5. Cyavana, the old and famished.

Pedu, lame.

Atri, the detached sage; the one free from triple bondages.

Jahusam, the one exiled; the exiled prince.

Nidhata mantah, replaced; brought back to the throne (निघातमन्तः न्यघातम्—*Sayana*).

For this verse, see also युवं च्यवानमश्विना जान्तं पुनर्युवानम्—I.117.13; युवं श्वेतं वेदे I.118.9; युवमृषीसमुत सप्तमत्रयं प्रोमवन्तं चक्रयुः—X.39.9 add परिविष्टं नाहुयं विश्वतः सोम—I.116.20.

Hymn-72

2. Yuvoh hi nah sakhya pitryani, the friendship between you and us is from our forefathers (युवोहि नः सख्या पित्र्याणि).

Samanah bandhuh, our bonding (ancestry) is common (a common ancestor is ours; उत अग्निं च युवयोर्मम च वन्द्युः बन्धकः पितामहः समानं एकमेव—*Sayana*).

Tasya vittam, may you acknowledge that (तस्यवित्तम् । तस्येति कर्मणि

पष्टी । स वयुं सद्वयुस्त्वं + या वित्तं जानीतम्—*Sayana*).

It has been said that Vivasvat and Varuna were both sons of Kasyapa and Aditi. The Adityas are the sons of the former, Vasistha of the latter, and thus they became first cousins. Sayana quotes verses from the *Bṛhad devata* (VI.162; 163; VII.1—6) in this connection, giving a mythological cosmogeny of no value.

We have the following in the *Bṛhad devata* in this connection.

अमवन् मियुनं त्वष्टुः सरण्युस्त्रिरराः सह ।
 स वै सरण्युं प्रायच्छत् स्वयमेव विवस्वते ॥ (VI.162)
 ततः सरण्यवां जाते ते यम-यम्यौ विवस्वतः ।
 तायण्यभौ यमावेव ह्यास्तां यम्या च वै यमः ॥ (VI.163;)
 सृष्ट्वा भर्तुः परोक्षं तु सरण्युः सद्ग्रीं स्त्रियम् ।
 निक्षिप्य मियुनं तस्यामश्वं भूत्वा प्रचक्रमे ॥ (VII.1)
 अविज्ञानाद् विवस्वास्तु तस्यामभजनयन् मनुम् ।
 राजपिरासीत् स मनुविवस्वानिवदेनसा ॥ (VII.2)
 स विज्ञाय भपक्रान्तां सरण्युमात्मरूपिणीम् ।
 त्वष्ट्रीं प्रतिजगामाशु वाजी भूत्वा सलक्षणः ॥ (VII.3)
 सरण्युस्तु विवस्वन्तं विज्ञाय ह्यरूपिणाम् ।
 मैयुनायोपचक्राम तां च तत्ररुह सः ॥ (VII.4)
 ततस्तयोस्तु वेगेन शुक्रं तदपतद् भुवि ।
 उपाजिघ्रश्व सा त्वश्वं तच्छुक्रं गर्भकाम्यया ॥ (VII.5)
 माघ्राण माताच्छुक्रं तस्कुमारो संवभूवतुः ।
 नासत्यश्चेव दत्तश्च यो स्तुतावभिवनावपि ॥ (VII.6)

In short, *Tvastr* had twin children, *Saranyu* and *Trisiras*; *Saranyu* was married to *Vivasvat*. By their marriage were born *Yama* and *Yami*, the twins; *Yama* was elder of the two, *Saranyu* created a body, similar to herself, and entrusted to her *Yama* and *Yami*, and she herself became a mare.

Through this lady, taking her to be *Saranyu*, *Vivasvat* begot a child, who was a royal seer, and came to be known as *Manu*.

Afterwards, as the myth goes, when *Vivasvat* knew the mystery,

he himself became a horse. The two mated together, and gave birth to *Nasatya* and *Dasra*; this pair came to be known as *Asvins* (अश्विनौ).

Since *asva* means a horse and *asvin* means a *mare* also, this myth has been concocted.

5. *Pascat*, from the back; *purastat*, from the front; *adharat*, from below; *udaktat*, from the above.

Hymn-73

1. *Parudamsa*, multifunctional; the doers of many deeds (पुरुदंसा पुरुदमर्षिणी—*Venkata*; बहुकर्मणि—*Sayana*).

Purutama, multifarious, the most mighty (पुरुतमा प्रभूततमो—*Sayana*).

3. *Ahema*, may we invoke; may we prepare, or promote (महेम वर्धयेम—*Sayana*; प्रेरयामः —*Venkata*).

Uraṇah, praising (उराणाः उरस्तोत्रं कुर्वाणाः स्तोतारः —*Sayana*; उरकर्मणिः , उरकर्मं कुर्वाणाः —*Venkata*).

Sruti iva, like a speedy messenger (श्रुतीति क्षिप्रनाम; क्षिप्रगन्ता दूत इव —*Sayana*; क्षिप्रवान् इव—*Venkata*).

4. *Vahni*, bearers of oblations बह्वी हविषां वोढारी—*Sayana*; तो वोढारी —*Venkata*.

Visam, people; priest (विशं प्रजामृत्विजम्—*Sayana*).

Raksohana, destroyers of demons or wicked persons (रक्षोहणा रक्षसां हन्तारो—*Sayana*).

Sambhṛta, well nourished; healthy and stout (संभृता सम्यग्भूतो पुष्टाङ्गौ

—*Sayana*).

Vilupani, strong-handed (पोल्लु-पाणी दृढपाणी—*Sayana*).

Ma mardhistam, injure us not (ना मघिष्टं वा हिस्तम्—*Sayana*).

Hymn-74

5. Pr̥ksah, food; ample food (पुसः फलं प्रभूतम्—*Sayana*; *Venkata*; Nigh.II.7).

Maghavadbhyah, of benevolent nobility; affluent in food etc. (मघ-वद्भ्यः फलवद्भ्यः—*Sayana*).

Chardih, roof; house; dwelling (छदिः गृहम्—*Sayana*).

6. Suksitim, of good abode (सुक्षितिं सुनिवासम्—*Sayana*; *Venkata*).

Ratha iva, like chariots, or like waggons (like chariots or waggons full of rice etc. (श्रीह्यादि-पूर्णा रथा यथा प्राप्नुवन्ति स्वामिगृहम्—loaded with rice and the like, arrive at the house of the owner—*Sayana*).

Hymn-75

1. Vi avah, rises; comes; appears (वि प्रावः व्योञ्चत् विभानं कृतिपत्नीत्यर्थः—*Sayana*; विविधं गच्छति—*Venkata*).

Divijah, born in the mid-space; daughter or heaven (दिविऽजाः दिव्यन्तरिक्षे प्रादुर्भूता—*Sayana*; दिविजाना—*Venkata*).

Apa-avah, scatters.

Rtena, by truth; by lustre; in light (ऋतेन तेजसा—*Sayana*; सत्येन

प्रकाशयेन सह सन्धकाराऽपनयनात् सत्यस्य प्रकाशनम्—*Venkata*).

Angirastama, most enlightened.

Angirah-tama pathyah ajigah, relumes the paths that are to be trodden (अङ्गिरस्तमा अङ्गेर्गत्ययादङ्गिराः । गन्तूतमा पथ्याः पदयोः अजीगः उद्गिरति—she throws up the path that are to be most traversed; i.e. प्राणिनां व्यवहाराय प्रकाशयति, she gives light for the transactions of living beings—*Sayana*; *Wilson*).

2. Svarasyum, flourishing male posterity; wishing for food (श्रवस्य्, सन्तवन्तं पुत्रम् i.e. a son having food—*Sayana*); wishing for fame and good repute (कीर्तिमिच्छन्तं—*Venkata*).

5. Jarayanti, reckoner of life - span; waster away of life (जरयन्ती प्राणिजातानि उपाः खलु पुनः पुनरावर्तमाना प्राणिनामायुः क्षपयति—*Sayana*).

Vahnibhih; by the offerers; by the fire-institutors (वह्निभिः कर्मवोद्भिर्नियंजमानैः —*Sayana*; वोद्भिः स्तोत्रभिः —*Venkata*).

6. Visvapisa, multimobile; multifunctional; of multi-forms; every-way moving (विश्वविषा बहुरूपेण—*Sayana*; *Venkata*).

7. Rujad drlhani, breaks up the rigidity of gloom (दृढहानि अत्यन्तं स्थिराणि तन्मांसिगुज्जयिनति—*Sayana*) disperses the solid (gloom)—*Wilson*.

Satya, Satyebhih mahati mahadbhih, true with truthful; great with the great. This may be applicable to rays (किरणैः) of the morning; or to *anyaih devaih* (सत्यैः देवैः) i.e. with other deities, or nature's bounties, associated with whom the Dawn is true, mighty and adorable—*Sayana*; *Wilson*.

8. Barbih, noble works; sacrifices (वहिः यज्ञैः —*Sayana*).

Purubhojah, plenty of food (पुरुभोजः बहुभक्षणम्—*Sayana*).

Hymn-76

For verse 1, see Nir. XI.10.

1. Ut um jyotih amrtam visvajanyam visvanarah savita devah asret, visvanara, the divine stimulator has lifted up the all-impelling immortal light.

The meaning is that *Visvanara* (विश्वानरः), the god (देवः) who stimulates (सविता) has lifted up (उदु मध्येत् उदक्षिप्रियत्) the all-impelling (विश्वजन्मं सर्वजन्मं) immortal (अमृतं) light (ज्योतिः) —Nir. XI.10.

For *Vishvanara*, see Nir. VII.21 (our earlier notes); he leads all men, or all men lead him* (विश्वान् नरान् नयति । विश्व एनं नरा नयन्तीति वा). Or else, *vaisvanara* may be a modified form of *visvan - ara*, विश्वान्-अर i.e. who pervades all created beings (cf. I.98.1).

For *Savitṛ*, see Nir. X.31; 32 (सविता सर्वस्य प्रसविता); सविता ये देवानां प्रसविता —S.Br. I.1.2.17) the stimulator of all; the creator of all. For this see X.149.1. (सविता यन्त्रैः पृथिवीमुरम्यादस्करुमने सविता ग्रामदं हत्, i.e. *Savitṛ* has fixed the earth with supports; *Savitṛ* has fastened heaven in unsupported space).

2. Harmyebhyah adhi, above high dwellings; to high altitudes; above high places (हर्म्येभ्यः अधि उच्चैर्नेभ्यः प्रदेशेभ्यः । हर्म्येभ्यः उन्नतप्रदेशोपलक्षकः —*Sayana*).

3. Yatah pari jarah-iva acaranti, like a wife repairing to an inconstant husband; as in the world, a virtuous woman is not seen abandoning a bad and vagrant husband, nor herself going astray (*Sayana*—नार इव पायायिव आचरन्ती समीपे सञ्चरन्ती साध्वी नारीव जारे रात्रेर्जरयितादि सूर्ये सञ्चरन्ती त्वं दृश्यसे । यया लोके दुष्टं प्रमणशीलमपि पतिमत्यज्येव साध्वी सञ्चरति तद्वत् तमविमूञ्चती त्वमित्यर्थः ।)

Punah yativa, as no more to leave him (पुनर्गतीव यती पति पत्न्यज्येतस्तनः

सञ्चरन्ती व्यभिचारिणीव सूर्यमपरित्यगन्ती त्वम्—*Sayana*).

4. *Satyamantrah*, impulses of truth (सत्यमन्त्राः सत्यस्तुतयः सन्तः); reciters of sincere prayers. *Sayana* refers to two verses in this context: (i) तुरीयेण ब्रह्मणाविन्ददत्ति V.40.6; (ii) मन्त्रयस्तमव विन्दन्—V.40.9.

Anvavindan, discovered (मनु ग्रविन्दन् लब्धवन्त. मन्त्रसामर्थ्यात् ते—*Sayana*).

5. *Samane urve adhi*, on a common calamity (of stolen cows); when the common herd (of cattle had been stolen) (समाने सर्वेषां साधारणे ऊर्वे गोममूहे षणिभिरपहृते पुनर्लब्धव्ये सति । अघि इत्यनघंकः —*Sayana*).

Wilson gives the following note : What this means is not very obvious; it is literally, in the common vast assembled they agree, nor do they strive mutually, they injure not the observance of the gods, not harming, going with treasures, or with the *Vasus*. (वस्तुभिः वासकैरुपसां तेजोभिः —*Sayana*).

6. *Usarbudhah*, the one waking at morn (उपबुधः उपसि बुध्यन्तः —*Sayana*).

Vajapatni, queen of viands (वाजपत्नी प्रन्तस्य पातयित्री—*Sayana*).

Hymn-77

1. *Akah jyotih badhamana tamansi*, the light (ज्योतिः) dispels (प्रकः) the obstructing (बाधमानः) darkness (तमांसि ; समिद्धः सन् तमांसि प्रन्धकारान् बाधमाना बाधमानं बाधकं ज्योतिः तेजः संधं प्रकः प्रकाप्यति । अथवा प्रोपसं ज्योतिस्तमांसि बाधमाना बाध्यमानान्यकः प्रकरोत्—*Sayana*).

2. *Gavam mata*, mother of cow or speech; parent of sounds (*Wilson*); productress of light: *Go* may here mean speech or articulate sound which at dawn is uttered by men and birds or in its usual sense of "cow", it may refer to the going forth at dawn of cattle to pasture. It may also mean "productress of sun beams" (यथा वाचां गवानेव वा माता निर्मात्री । उपः काले हि पश्चिमदृष्ट्यादीनां वाचो निर्गच्छन्ति । गवामपि तस्मिन् काले संचारात् तन्निर्मातृत्वम्; अथवा

रश्मिनां निर्मात्री—*Sayana*; ज्योतिषां माता—*Venkata*).

3. *Svetam nayanti sudṛsikam asvam*, leading her white and beautiful courser of steed (that is the sun)—(मश्वं सदागन्तारमादित्यं, the sun who always appears to be moving relative to us); (श्वेतं श्वेतवर्णोपेतं सूर्यम्—*Sayana*). This means, making the sun manifest (प्रकाशयुक्तं कुर्वतीत्यर्थः).

Visvam anu-prabhuta, mighty over all; risen on account of the whole world (विश्वमनु सर्वं जगदनुक्ष्य प्रभूता प्रबुद्धा । सर्वं जगद् व्यवहाराय—*Sayana*; सर्वभूत-जातं लक्ष्यीकृत्य प्रादुर्भूत—*Venkata*).

Citramagbah, distributress of wonderful wealth (चित्रमया विचित्रधना—*Sayana*).

4. *Gavyutim*, the land, the pasture land; the track of cow; earth (गव्यूति भूमि—*Sayana*; गोमार्गम्—*Venkata*).

Urvim, wide (उर्वी विस्तीर्ण—*Venkata*).

Antivama, possessor or bearer to us of wealth worth having (अन्तिवामा । अन्ति अस्मदन्तिके वामं वननीयं धनं यस्याः सा अन्तिवामा—*Sayana*; सन्निकृष्टधना—*Venkata*).

Dure amitram uccha, keep our non-friend away from us.

Hymn-78

1. *Vamam*, the covetable wealth (वामं वननीयं धनम्—*Sayana*; *Venkata*).

4. *Svadhaya*, by viand and wealth (स्वधया अन्नेन—*Sayana*; स्वधा=अन्न Nigh.II.7).

Ratham yujyamanam, chariots laden with; yoked chariot.

5. *Sumanasah*, impelled or actuated by one mind (सुमनसः

Svarat-anyah, the other one Indra is *svarat*, thoroughly splendid self-splendent; self sovereign, not depending on any one else (ग्रन्थः इन्द्रः स्वराट् स्वयमेवान्यनिरपेक्षमेव राजमान इति उच्यते—*Sayana*).

Sambalam, supreme or united strength, (बलं वृत्तबधादेः कार्यस्य हेतुभूतं सामर्थ्यम्—*Sayana*).

Sam-ajah, supreme or united vigour (भोजः संदधुः समयोजयन् शरीर-दाढर्याय । तद्धेतुभूतं तदोज इत्युच्यते—*Sayana*). This is the title of Indra (cf. स्वराट् इन्द्रो दमसा विश्वगुर्तः—1.61.9).

9. Mayinah, of the promoter of intelligent (मायिनः प्रज्ञाकरस्य—*Sayana*).

Made, in exhilaration; in delight (मदे हर्षे—*Sayana*).

Dhiyah, discriminating or purposeful intellects; also sacrificial rites (धियः कर्माण्यस्माभिरनुष्ठितानि कर्माणि—*Sajana*).

4. Vahnayah, bearers; bearers of offerings or of prayers, thus priests (वह्नयः हविषां स्तोत्राणां वा वोढार ऋत्विजः—*Sayana*).

Ksemadya, of the capacity of preservation of peace and rest (क्षेमस्य रक्षणस्य).

Mitajnavah, with all humility; on bended knees (मितज्ञवः संकुचित जानुना भग्निरसोऽपि—*Sayana*).

yutsu, in wars (युत्सु युद्धेषु—*Sayana*).

Prtanasu, in battles; in the armies of foes for protection (पृतनाम् प्रतिसत्ताम् रक्षणार्थम्—*Sayana*).

Karavah, praisers (कारवः स्तोत्रारः—*Sayana*).

Ubhayasya, of both celestial and terrestrial (उभयस्य दिव्यस्य पार्थिवस्य च—*Sayana*).

5. Maj mana, by one's own might (मज्जमना स्यात्मीयेन वस्तेन).

Ksarena, by the capacity of preservation (क्षे मेण रक्षणहेतुना—*Sayana*); for prosperity.

Indra, lord of cosmic energy.

Varuna, lord of cosmic plasma.

Mitra, the sun-divine.

Marut, vital elements.

Sulkaya, for wealth (शुल्काय धनाय—*Sayana*).

Tvise, for lustre (त्विषे दीप्ययम्—*Sayana*).

Pra-vṛṇoti bhuyasah, discomforts numerous enemies (भूयसः बहुतराञ्छवन् प्रवृणोति प्रकर्षणाद्यत्तान् बाधितान् करोति; alternatively, भूयसो यजमानान् प्रवृणोति प्रवरानुकुप्टान् करोति, makes numerous worshippers or householders prosperous—*Sayana*).

7. Ambah, sin (ग्रहः पापम्—*Sayana*).

Duritani, difficulties, evils leading to adverse fruits (दुरितानि दुर्गमनानि पापफलानि—*Sayana*).

Tapah, distress, hardship (तपः संतापप्रच)

Parih-vṛtīh, ruin (परिहृ वृत्तिः परिव्राष्टा—*Sayana*).

8. Nasate, contemplates, afflicts or assails (नशते व्याप्नोति—*Sayana*).

Sakhyam, friendship.

Apyam, affinity; closeness of relation (भाप्यं भापित्वं बान्धवम्—*Sayana*).

Mardikam, source of happiness (मार्दिकं मृदीकस्य सुपत्य साधनम्—*Sayana*).

9. Bhare-bhare, in every conflict or battles; in every encounter (भरे भरे संग्रामे संग्रामे—*Sayana*; Nigh.II.17).

Krsti-ojasa, of irresistible strength (कृष्टबोजसा शत्रूणां कर्षकभोजो बलं ययोस्तादृशो इन्द्रावरुणौ—*Sayana*).

Hymn-83

Prthu-parsavah, large suckles; broad axes; large rib-bones (प्रथुपर्शवः । प्रथुर्विस्तीर्णः पशुः । पार्श्वस्ति येषां ते तयोक्ताः) the *asvaparsu* is an implement for cutting the *kusa* grass, either the rib of a horse, or an instrument like it; विस्तीर्णास्त्वपशुर्हस्ताः सन्तः —*Sayana*). See *Taitt. Sam.*I.1.2; and *Taitt.Br.*III.2.2.1; पार्श्वपशुः = पार्श्वपशवस्ति; तच्च खड्गवत् तीक्ष्णघातत्वात् सवणे समर्थः —*Sayana*; (the rib bone of a horse, the edge of which is as sharp as a sword and fit for cutting—*Wilson*).

Dasa, slave; the captured one (दासा दासान्युपक्षपयितृणि—*Sayana*; दासो दस्यते. *Dasa* is derived from √दस्, to exhaust; he causes the works to be exhausted (उपगतयति कर्माणि—*Nir.* II.17).

Vrtra; the coverer: the word is derived from √वृ, to cover; or from √वृत्, to roll, or from √वृष्, to grow (यदवृणोत्तद् वृत्तस्य वृत्तत्वम् [स इमान् लोकानवृणोत् । यदि मारुलोकानवृणोत् तद् वृत्तस्य वृत्तत्वम्—*Taitt. Sam.* II.4.12.2]; यदवर्वत् तस्य वृत्तस्य वृत्तत्वम् । यदवर्धत् तद् वृत्तस्य वृत्तत्वम्—*Nir.* II.17; वृत्राणि पावरकाणि शत्रुजातानि)

Aryani, the Aryan enemies (प्रायाणि च कर्मानुष्ठानपराणि च शत्रुजातानि—*Sayana*); enemies of Aryans, abiding by the sacred law.

Sudasam, the obedient and law-abiding ruler (in mythology, the

name of a prince, सुवास भस्मयाज्यमेतत्सं राजानम्—*Sayana*; see earlier references.

सुवासः — III.53.II; VII.18.22; 23; 25; 32.10.

सुवासम्—III.53.9; VII.19.3; 33.3; 83.1; 4; 6; 7.

सुवासे— I.47.6; 63.7; 112.19; V.53.2; VII.18.5;

9; 15; 17; 19.6; 20.2; 25.3; 53.3; 60.8; 9; 64.3; 83.8.

2. *Kṛtadhvajah*, with banners uplifted; with unfurled banners (कृतध्वजः उच्छिष्ट ध्वजाः —*Sayana*).

Aja=*ajau*, in conflicts (भाजा भाजी युद्धे—*Sayana*; Nigh.II.17).

Svardṛsas, horses looking for heaven (after death on battlefield; for enlightenment (स्वदृशः शरीरपातादूर्ध्वं स्वर्गस्य दृष्टारो वीराण्य—*Sayana*).

See the following references:

स्वऽदृक्— VII. 58.2.

स्वऽदृशः—I.44.9; 155.5; II.24.4; VII.37.2; 83.2; IX.13.9; 76.4.

स्वऽदृशम्— III.2.14; V.26.2; VII.32.22; IX.65.11.

स्वऽदृशा— V.63.2.

3. *Dhvasirah*, laid waste by the attacks of enemies (ध्वसिराः सैनिकैर्ध्वस्ताः —*Sayana*).

Arvak avasa, for my protection or for defence (*arvak*, towards

us, प्रवीक् प्रसंगदभिमुपं; अयता, for defence; for protection; अयता रक्षणेन सह—*Sayana*).

Havanasruta, having heard our call or invocation (हवनश्रुता माह्वान-
नीतो इन्द्रावणी—*Sayana*).

4. **Sudasam**, generous donor.

Vanvantah, criminal (वनवन्तः हिंसन्तो—*Sayana*).

Bhedam, assailant (भेदं एतत् संज्ञे सुदासः शत्रुम् a person of this name
opposed to Sudas—*Sayana*).

For *bhedam*, see भेदम्—VII.18.19; 33.3; 83.4.

भेदस्य— VII.18.18.

भेदी — IX.112.4.

Satya, effectual; fruitful (सत्या सत्यफलम्—*Sayana*).

Trtsunam, of the one frightened in war (तृत्सुनाम् एवत्सजानां मम याज्यानाम्
—*Sayana*).

The word *trtsu* occurs only in this Seventh Book of the Rgveda.
See:

तृत्सवः — VII.18.15; 19; 83.8.

तृत्सवे — VII.18.13.

तृत्सुभिः — VII.83.6.

तृत्सुभ्यः — VII.18.7; 33.5

सूक्तानाम्— VII.33.6; 83.4.

Purohitih, priest; ministration (पुरोहितः नम पुरोधाम्—*Sayana*).

5. Parye divi, at the time of trial; on the day of battle (पार्ये तरणीये, दिवि दिवसे युद्धदिने—*Sayana*).

6. Ajisu, in conflicts (अजिषु संग्रामेषु—*Sayana*; आजौ, वाजे, अजम् = conflict or war, Nigh.II.17).

Dasabbih, by the ten (the ten enemies are laziness (प्रमाद), passion (काम), anger (क्रोध), pride (मद), attachment (मोह), greed (लोभ), jealousy (ईर्ष्या), hatred (द्वेष), violence (हिंसा), and acquisition (परिग्रह).

Rajabbih, the allurements; the rival kings (राजाभिः शत्रुभूतैर्गुणैः —*Sayana*).

7. Dasa rajanah, the ten kings (enumerated above).

8. Dasa rajne, the ten kings (enumerated above).

Sudas, the benevolent donor is helped by Indra-Varuna, when the ten kings (the ten vices) compassed him about in the life struggle.

Namasa, with reverence; also with food (नमसा हविर्लक्षणेनान्तेन—*Sayana*).

Dhiya, discriminating intellect; also prayer (धिया स्तुत्या—*Sayana*).

Kapardinah, one with hairs braided (कपदिनः जटिलाः —*Sayana*).

9. Indra, destroys the *Vytra*, the coverer (elements of darkness and ignorance); and *Varuna* maintains his holy laws (ऋताः).

Samithesu, in life-struggles (Nigh.II.17).

10. Sarma saprathah, spacious shelter (सर्मं सप्रथः विस्तीर्णं महद्गृहम् ; सप्रथः सर्वतः पृथु विस्तीर्णं सर्मं गृहम्—*Sayana*).

The verse is the repetition of X.82.9.

Hymn-84

2. Sinithah, bind the sinner (सिनीथः पापकृतो बध्नीयः —*Sayana*).

Setrbhih, with bonds (सेतृभिः बन्धकैः —*Sayana*).

Arajjobhih, without ropes, that is by diseases etc. (अरज्जुभिः रज्जुरहितैः रोगादिभिः —*Sayana*).

Helah, anger (हेलः क्रोधः —*Sayana*). Also see:

हेलः — I.24.14; 94.12; 114.4; 171.1; IV.1.4; VI.62.8; VII.84.2.

हेलांसि— VI.48.10.

हेले— VII.62.4.

3. Brahmani, prayers (ब्रह्माणि परिवृढानि स्तोत्राणि—*Sayana*); *brahma* great, expanded, supreme, divine enlightenment; austerity (बृंहति बधते तद् ब्रह्म, ईश्वरो वेदस्तत्त्वं—*unadi*, IV.147).

4. Minati, injures (मिनाति=प्रहिनस्ति । “मीन् हिंसायां ” इति धातु.)

Aditya, the son of Aditi; here Varuna (आदित्यः यः अदिनेः पुत्रः ; यः बृहणः —*Sayana*).

5. Gih, praise (गीः स्तुतिः)

Deva vitim, anything pleasing to gods (देववीति देवैः कामयितव्यं यक्षम्—*Sayana*).

Tutujana, earnestly offered (तुतुजाना मया प्रेष्यमाणा सा—*Sayana*).

Hymn-85

1. Ghrta-pratikam, members radiant (घृतप्रतीकां दीप्तावयवाम्—*Sayana*); shines with fatness, *Griffith*).

2. Sarva, with arrows; shafts or bright weapons (सर्वा शरणा हिंसके-
नायुधेन—*Sayana*). See for reference :

सर्वा— I.100.18; II.12.10; IV.28.3; VII.85.2; X.87.6 (सहस्रसर्वा—
thousands of arrows—IV.28.3).

5. The repetition of the verse VII.84.5.

Hymn-86

1. Dvita nunude, appointed to their two-fold task of gravitational stability and light (*dvita*, of giving light by day through the sun and by night through stars, द्विता द्वैधं प्रनुद्रे प्रेरयति स्म । अहनि सूर्ये दर्शनीयं प्रेरयति रात्रौ नक्षत्रं तथेति द्विप्रकारः—*Sayana*).

Urvi, vast (उर्वी विस्तीर्ण—*Sayana*).

Rsvam, glorious (ऋष्वं दर्शनीयम्—*Sayana*).

5. Damnah, from tether or rope (दाम्नः रज्जोः—*Sayana*).

Na tayum pasutrpam, like a thief nourishing the stolen animal (पशूत्तुपं न तायुं स्तैन्यं - प्रायश्चित्तं कृत्ववसाने घासादिभिः तर्पयितारं स्तेनमिव—*Sayana*).

For *tayum*, a sinner who offers penance, a thief, see I 65.1;

IV.38.5; VII.86.5.

Drugdhani, (of, द्रुग्धः V.40.7) dreads caused by animosity or anger.

There are two comparisons in this verse: (i) Liberate Vasistha (i.e. me) in the like manner as a thief is liberated, who having performed his penance for theft he has committed at its termination, feeds the animals with fodder, and (ii) like a calf from its tether.

Vasistham, the self.

6. Wilson regards this text as a Vedic authority for the transmigration of the soul and as the destiny, accrued by our actions during the past life.

Na sa svo dakso dhrutih : the condition appointed by destiny at the time of birth in the cause of the committal of sin, not our own power or will (हे वरुण, सः स्वो दक्षः पुरुषस्य स्वभूतं तद्भलं पापप्रवृत्तो कारणं न भवति । किं तद्दि द्रुतिः स्थिरा उत्पत्ति समय एव निमिता देवगतिः कारणम्—*Sayana*).

Sura, intoxication, literally wine (सुरा प्रमादकारिणी)

Manyu, wrath.

Vibhidakah, gambling (विभीदकः द्यूतसाधनोऽक्षः, since the dice is made of *vibhitaka* fruit).

Acittih, carelessness, ignorance (अचित्तिः अविज्ञानमविवेक कारणम्—*Sayana*).

Asti jyayan kaniyasah up-are, there is a senior by the side of the junior. The tiny little helpless man is the junior; superior God is the senior. *Sayana* is inconsistent when he says that the senior God impels the junior soul to commit sins on the basis of the *Kausitaki* text: एष ह्येवासाधु रुषंकारयति तं यमघो निनीयते—III.8.

Svapnah cana it anṛtasya pra-yota—Several sinful acts are committed during dreams (स्वप्ने कृतैरपि कर्मभिर्वह्निं पापान् जायन्ते किमु वक्तव्यं जायति कृतैः कर्मभिः पापान्युत्पद्यन्ते इति—*Sayana*). And hence the sins committed indeliberately by me be excused by you, O Varuna. (मत्तो मामपराधो देवागत इति हे वरुण त्वया क्षन्तव्यः).

Anṛtasya prayota, promoter of the untrue.

7. Anagah, liberated from sin (अनागाः अपापाः)

Kavitarah, sagacious.

Gṛtsam, worshipper.

8. Svadhavah, self-sustained.

Hymn-87

This is one of the most significant hymns relating to Varuna, the Lord Almighty. He prepares an apparent path for the sun to traverse. The same Varuna sets free the waters of the rivers, which rise in the firmament by terrestrial evaporation through the solar rays (1) Wind is the spirit of Varuna (2). Varuna's spies behold all the worlds, heaven and earth (3). To human beings, Varuna provides speech with 21 appellations. Varuna unfolds the mysteries of His own enlightenment (the Veda) to us (4). The three heavens, are deposited in Him and so are three earths with six seasons (5). Varuna has placed on His bed the ocean white as a drop of water (6). Varuna is merciful and compassionate to us even when we commit sins against Him, for He does not like us to be sinful (7).

1. Avanti, nights (अवन्तः रात्रीः)

Ahabhyah, from days (अह्व्यः महोदयः —*Sayana*).

Varuna divides great nights from days. Setting of the sun indicates the end of a day and beginning of night.

2. *Atma te vatah*, the spirit is the wind. Varuna sends wind everywhere which provides a medium of breath of all living beings.

3. *Spasah*, envoy, the spies (स्पशः स्पशन्ति स्पृशन्तीति स्पशश्चराः—*Sayana*); also rays and reins (रस्मयः).

Smadistah, of excellent movement (स्मदिष्टाः प्रशस्तगतयः) or despatched together (स्मदित्येतत् प्रशस्यार्थे—*Sayana*).

4. *Medhiraya*, to intelligent (मेधिराय मेधाविने—*Sayana*).

Trih-Sapta, three into seven; twenty-one, the 21 synonyms of the word *gauh* (गौः) or *aghnya*, given in the *Nighantu*: गौः । ग्मा । ज्मा । ह्मा । क्षा । क्षमा । क्षोणी । क्षितिः । प्रवनिः । उर्वी । पृथ्वी । मही । रिपः । प्रदितिः । इत्ता । निर्वृतिः । मूः । भूमिः । पूषा । गतुः । गोत्रम्. *Speech (vac)* is also *gauh*; it is bonded at three stations in the body—breast, throat and head: seven Vedic metres, each with three stations give the numeral 21 (the seven metres are Gayātri, Usnik, Anustup, Bṛhati, Pankti, Tristup, and Jagati).

Twenty-one sacrifices are also known.

Trih-sapta, is a common usage, three and seven being important prime-number giving to the important number 360 (Atharva I.1.1) $3 \times 7 = 21$, sum of 3 to 7 (i.e. $3 + 5 + 7 = 15$) and $3 + 7 = 10$; $(21 + 15) \times 10 = 360$ (days in a year or degrees in a circle).

For *trih-sapta* combination see : I.72.6; 191.12; 14; VII.87.4; VIII.46.26; 69.7; 96.2; IX.70.1; 86.21; X.64.8; 90.15.

Viprah, the wise (विप्रः मेधावी)

Uparaya, to the disciple (उपराय उप समीपे रयमाणायान्ते वासिने—*Sayana*).

5. *Tisro dyavah*, the three heavens (best, middle and the worst) and similarly, the three earths (तिस्रः त्रिप्रकारा उत्तम मध्यमाधमभावेन त्रिविधाः).

Sad-vidhanah, pertaining to six phases corresponding to each of the six seasons, (षट् विधानाः । विधानां विधा । वसन्तायुत्तुमेवेन षट्विधा, प्रकारा यासु षट्दृश्यः — *Sayana*).

Prekham, oscillating like pendulum; undulating (प्रेक्ष्यं दोलापद् विन्दयतंसंचिनम्—*Sayana*).

Kam, pleasure; light (कं सुखम् ; शुभेकं दीप्त्यर्थम्—*Sayana*, cf. विवि सुखमप्यात्—V. 85.2).

6. *Dyaah iva*, 'illuminating like the sun (द्यौरिव सूर्य इव दीप्तः — *Sayana*).

Drapsah na, like the water drops, (द्रप्सो न द्रवपसीत सद्विन्दुरिव—*Sayana*).

Rajasah, of water; or regions.

Vimānah, like the birds (वि = bird; मातः, measure of the type); the creator, or measurer (विमानः निमण्डि—*Sayana*).

For *rajaso vimānah*, see (यो भन्तरिस्ते रजसो विमानः — X.121.5).

Agah, sin; fault (आगः अपराधं—*Sayana*, opposed to अनागमोऽपराधः)

Mṛlayati, becomes compassionate (मृत्तयाति उपदया करोति मृत्—*Sayana*).

Aditeh, of Aditi; of the mighty Varuna (अदितेः अदीनस्य वरुणस्य—*Sayana*).

Hymn-88

1. Midahuse, to the showerer; to the impregnator; to the bounteous (मिदहृषे सेन्ते).

Prestham, most delightful (प्रेष्ठं प्रियतमम्—Sayana).

Matim, thoughtful prayer (मति मननीयामोदनीं स्तुतिम्—Sayana).

Sahasra-magham, donor of thousands; laden with thousand or immense treasures (सहस्रमघम् बहुघनम्—Sayana).

2. Andhab, food; food in the form of Soma juice (अन्धः सोमसदानमन्म्—Sayana).

Asman, stones (for expressing Soma juice, अश्मन्यभिघाषं पापाणञ्जस्वितम्—Sayana).

Agneh anikam, the aggregated radiance (अग्नेः अनीकं ज्वाला संपम्—Sayana).

3. Snubhih carava, proceed with swift-sailing vessels or boats (स्तुभिः गन्त्रीभिरन्याभिरपि नौभिः चराव यतविहै—Sayana).

Pra pra-inkhe inkhayavahai subhe kam, then we both undulate happily in the prosperous swing (Wilson); when we ride over ridges of waters, will swing within that swing and there be happy (Griffith) (गृध्रे शोभापं प्रेक्ष्ये नोद्वामां योतायाम् । अ इन्द्रगावो निम्नोन्नतैस्तरङ्गै रितश्चेतश्च प्रविचयन्तो संश्रोटावहे—Sayana).

Here kam is either as an expletive or an adverb, or it may mean *sukham*, pleasure (कम् इति पुरतः । यद्वा क्रियाविशेषणम् । कं सुखं यथा भवति तथेत्यर्थः—Sayana).

4. Ahnayu Sudinatte, on an auspicious day of days (मह्यं दिवसानां

मन्वे सुविनत्वे यत्कृत्वात्वेन घोषयविनत्पम्—*Sayana*);

Sudinatve, is rather the state or property of a lucky day by its being fruitful—*Wilson*.

Yat nu dyavah tatanan yat usasah, while the heavens broadened and the dawns were lengthened (*Griffith*); (यान् मातोपच्छतः घावः विवसान् पात् पातोः उपावः उपसोपलक्षिता राक्षीश्च नु क्षिप्रं ततनन् सूर्यात्मना विस्तारयन्—*Sayana*).

5. Svadhavah, O self-sustained, self-fed; foodbestowing (स्वधावः पन्नवन्); O the glorious (vocative).

Avrkam, without enmity (अवृकं अहिंस्यमान्वन्तिकम्—*Sayana*).

Sahasra-dvaram, with thousand doors or portals.

6. Apih, relative, friend or son (आपिः अग्र्यः । शौरसः पुत्रः —*Sayana*).

Nityah, constant; unvarying (नित्यः ध्रुवः)

Enasvantah, the sinful; sinners.

Mate enasvantah bhujema, let us not enjoy happiness as sinners; let us not know thee as sinners (*Griffith*); let us not offending thee enjoy (*Wilson*); or being freed sin through thy favour, let us enjoy enjoyments (त्वत् प्रसादात् पापरहिता एव सन्तो भोगान् भुञ्जामहे—*Sayana*).

7. Aditeh, of the earth, the undivisible earth (अदितेः अचण्डनीयायाः पृथिव्याः —*Sayana*).

Avah, protection (अवः रक्षणं वरुणेन दत्तम्—*Sayana*).

Hymn-89

1. *Su mṛamayam grham*, handsome house made of clay (it means the human body made of five elements, terrestrial, aqueous, igneous, gaseous and ethereal); *Sayana* interprets entering into the temple of gold, dedicated to Varuna (सु मोमनं सुवर्णमयमेव त्वरीयं गृहं प्राप्नुवानि—*Sayana*).

Suksatra, the possessor of power or opulence.

Mṛla, mṛlaya, show mercy to us; be kind to us; be compassionate; grant me happiness (मृतं सुखयः मृतय उपदयां च कुह—*Sayana*).

2. *Adriyah*, O lord of adamantine justice (vocative) (अद्रिः प्रायुधवन् वरुणः).

Dṛtiḥ na dhmataḥ, inflated like a skin or leather-bag.

3. *Samaha*, O, the opulent (समहं सधन—*Sayana*).

Suce, O, the pure by nature (शुचे स्वभावात्तो निमंत वरुण ! —*Sayana*).

4. *Apam madhye*, in the midst of waters, thirst distresses whilst we stand in waters (one is thirsty amid waters, since the water of the ocean is saline. The worldly allurements do not quench the spiritual thirst).

5. *Abhidroham*, offence (अभिद्रोहं अपकारजातम्—*Sayana*).

Manusyah, we as men.

Acitti, without intention, through our want of thought (अचिन्तो अपित्याजानेन—*Sayana*).

Ma ririsah, punish me not (न रीरिषः न ह्रिती: —*Sayana*).

Hymn-90

1. See also Yv. XXXIII.70.

Niyutah, **Niyuta** steeds (निगुतः यद्वयाः —*Sayana*).

Sucayah madhumantah, pure and sweet.

Sutasah, extracted (Soma juices; सुतासः यधिपुताः सोमाः —*Sayana*).

Andhasah, the nourishing part of the Soma juice or food (अन्धसः श्नान्त्य सोमवद्वयस्य त्वसोयि घातम्—*Sayana*).

2. **Isanaye**, for the lord (ईशानाय ईश्वराय).

Sucipah, O, the enjoyers of the bright Soma juice. (सुचिपाः शुद्धस्य सोमस्य पातयांशो—*Sayana*); addressed to Vayu.

Jato-jatah, repeatedly born.

Vajyasya, for acquiring the wealth worth acquiring (वाज्यस्य प्राप्तव्यस्य धनस्य प्राप्ते—*Sayana*).

3. **Devi dhisana**, the divine language of praise (देवी चोत्तमाना धिपराग स्तुतिः —*Sayana*).

Raye, for the sake of wealth.

Nireke, to the place of poverty (निरेके नितरां रेको रिकता निरेकः । वारिद्र्यम् —*Sayana*).

Vasudhitim, dispencer of wealth (वसुधितिं वसुनां घातारं प्रदातारं , तं वामुम्

शोभनस्तुतिकाः , offering excellent praises or hymns—*Sayana*).

Tilvilayadhvam, soften (the earth) with unctuous dew (तिल्विलायध्वं जगत् स्निग्धभूमिकं कुक्षत । “तिलस्ये हने” इत्यस्मत्तिलुः । तिलुरिला भूमिर्यस्य तत् तिल्विलसम्—*Sayana*; हे उपसः ! तिल्विलेवाऽऽचरत भ्युच्छन्त्यः । यथा शद्रे क्षेत्रे निमिता तिल्विला प्ररोहति तथा बहुशाखाः प्रादुर्भवन्तेति—*Venkata*).

Hymn-79

1. Panca-ksitih manushih, five classes of human beings. (देव , पितर , मनुष्य , गन्धर्व and राजस-पिशाच). See also पंचक्षितीः—VII.75.4; पंचक्षितीनां—I.7.9; 1/6.3; V.32.2; VI.46.7. Similar to *panca - ksitih*, is the term *panca - janya* (पाञ्चजन्य) for which see :

पाञ्चजन्यः—I.100.12; IX.66.20

पाञ्चजन्यम्—I.117.3; V.32.11

पाञ्चजन्यया—VIII.63.7

पाञ्चजन्यासु—III.53.16

पाञ्चजन्येन—VII.72.5; 73.5

According to *Sayana*, by *panca - ksitih* are meant the four caste-people and the fifth *nisada* (निषाद)—*Brahmana*, *Ksattriya*, *Vaisya*, *Sudra* and *nisada* (पञ्चानाम् क्षितीनां निषाद पञ्चमाश्चत्वारो वर्णाः पञ्चक्षित्यः—VI.46.7). The four are those who accept the code of life (चातुर्वर्ण्यं) and the fifth, the foreigner, ruled by some other code of conduct. *Sayana* translates *pancajanah* (पञ्चजनाः) also in the same terms, (निषाद पञ्चमाश्चत्वारो वर्णाः पञ्चजनाः—VII.72.5).

Uksabhih, with oxen (उक्षिभिः गोभिः—*Sayana*) by impregnation (उक्षति सिञ्चतीति; उसा *unadi* I.159).

Pathye jananam, upon the paths of men; or *usas* has dawned, beneficial on the path of men, or for the welfare of men (जनानां सर्वप्राणिनां

पय्या पयिहिता जनानां हिताय व्योच्छदिति योज्यम्—*Sayana*).

3. Angirastamah, skilled in fire-craft or the technique of producing fire by attrition; fire-experts.

5. Sanaye, for acquirement of riches (सनये दानाय धन साधाय—*Sayana*).

Radhase, for wealth (राघसे धनाय—*Nigh.II.10*).

Sunrta, the words of truth; (सूनृता वचांसि ईरयन्ती प्रेरयन्ती *Urging* speech—*Sayana*).

Asmad-ryak, addressing to us (अस्मद्—र्यक् अस्मदभिमुखम्—*Sayana*).

Hymn-81

1. Mahitamah, deep darkness (महि महत् तमः नैशमन्धकारम्—*Sayana*).

Apo vyayati, अप + उ, drives away (अपो व्ययति अपकृणोति—*Sayana*).

Sunari, the dawn, the best guide of men, (सूनरी जनानां सुष्टुनेद्व्युपाः—*Sayana*; *Nigh.I.8*).

2. Naksatram, planets, constellations etc. (नक्षत्रं नभसि दृश्यमानं ग्रहनक्षत्रादिकम्—सोरेणतेजसा हि नक्षत्रं चन्द्रप्रभृतीनि नक्षत्राणि भासन्ते, the planets and satellites are rendered luminous; since it is said that the moon and planets shine at night with light derived from the solar rays—*Sayana*).

4. Svardse, power to make the world visible (स्यः सर्वं जगत्, दृशे दर्शनायम्—*Sayana*).

Prakhyai, power to arouse (प्रख्यै प्रबोधनायम्—*Sayana*).

5. Divo-duhitah, daughter of heaven, the dawn.

Marta-bhojanam, sustenance, or objects of enjoyment fit for mortals (मर्तभोजनं मर्तानां मनुष्याणां भागयोग्यम्—*Sayana*).

6. Sunṛtavati, the speaker of truth, the dawn (Nigh.I.8) (सन्तृतावती । प्रियसत्तात्मिका वानसूनुता । तद्वती उवाच)

Maghonaḥ, the encourager of wealthy and prosperous (मघोनः हविष्मतां यजमानस्य—*Sayana*).

Hymn-82

For the verse 1, see Nir. V.2

1. Dirgha prayajyum ati yah vanusyati vayam jayema pṛtanasyu duh-dbyah vanusyati, means to slay (वनुस्यतिहं नित कर्मा—Nir. V.2. May we slay those who seek to injure us - I.132.1; VIII. 40.7). May we in battle conquer the perverse, i.e., the sinful person, who desires to spoil our long-spread sacrifice (दीर्घप्रतयजमन्निजिपांसति यो वयं तं जयेम पृतनासु दूढ्यं पापधियम्—Nir.V.2).

Mahi-sarma, ample comforts (महि महत् धर्मं मूलं सुखं वा—*Sayana*).

Dirgha prayajyuam, long-engaged in selfless service (दीर्घप्रयज्यं दीर्घप्रतयजमन्मदीय धनम्—*Sayana*).

Pṛtanasu, in conflicts; in battles or wars (पृतनासु संग्रामेषु—*Sayana*; पृतनाज्यं, पृतनाः, पृत्यु are synonyms of *sangrama*, battle, Nigh.II.17)

Dudhyah, evil-minded, pernicious (दूढ्यः दुधियः दुष्टाभिः संघीस्तान्द्वजृन्—*Sayana*).

2. Samrat-anyah, Supreme sovereign;

O Indra-varuna, amongst you two, one the *Varuna*, is the supreme sovereign (वा इन्द्राः मही इन्द्रः एव वरुणः सचात् नम्यम् राजमान इति उच्येन—*Sayana*). See II.41.6—ता सगन्ता प्रवामहे ।

—*Sayana*).

4. Uru, उरु, extensive.

Ariprah, without sin; the blameless (वरिप्राः पापरहिताः —*Sayana*); blameless dawns.

Pradivah apah, the ancient waters (प्रदिवः पराव्यः जाय —*Sayana*).

5. Prksah, foods (पक्षः मन्त्रानि हविसंक्षणानि) offerings of viands (Nigh. II.7).

6. Arvat-bhih, with horses (अवन्भिः अश्वैः ; अर्वा=अश्व—Nigh.I.14).

Hymn-91

The deity of this hymn, as of the previous hymn is *Vayu*, which is associated with white complexion, (श्वेतः) and *Niyut* steeds. He along with Indra is preserver of mankind (2); opulent persons are His favourites; well-fed (पीवःऽमन्त्रान्, रमिवृषः). These worshippers, the leaders of rites perform all ceremonies, productive of excellent offsprings (नरः स्वपत्यानि चक्रुः) (3).

2. Masascha pathah, saradasya purvi, protect us through many months and years (पापः रक्षतन्, नायस्य मासान्, शरयः संवत्सरान्, पूर्वीः पत्नीः —*Sayana*).

3. See also Yv XXVII.33.

Pivah-annan, well-fed (पीवोऽमन्त्रान् पीवांसि स्वपत्यानि प्रभूताम्यन्त्रानि येषां तान्, those who have plenty of food to eat).

According to Mahidhara, this is an epithet of *Niyuts*; but to *Sayana*, it refers to *adhyaajanam*, the wealthy.

Rayi-vṛdhak, abounding in riches (रयिवृधः रय्या धनेन वृद्धानेवं भूतानादघ जनान्—*Sayana*).

Sumedhah, endowed with discriminating intellect.

Visvet svapatyani cakruh, take all due care to produce good progeny (विश्वेत् विश्वानि सर्वाण्येव स्वपत्यानि शोभनापक्षहेतूनि यद्वा सुष्ट्वपतनकारणानि वायुदेवत्यानि कर्माणि चक्रुः कुर्वन्ति—*Sayana*).

4. Tarah tanvah, rapidity or speed of body (तन्वः शरीरस्य तरः वेगः—*Sayana*).

Caksasa, by enlightenment, wisdom or knowledge.

5. Saratham, common car (for Indra and Vayu).

Madhvah, sweet and exhilarating (of sweet Soma, मध्वः मधुरस्य सोमस्य—*Sayana*).

Agram, foremost verses of prayers (अग्रं ग्रहेष्वाद्यमैन्द्रवायवारभ्यं अग्रम् the first cup of Soma is reserved for Indra-Vayu pair—*Sayana*).

6. Satam-Sahasram, hundreds and thousands of steeds (or teams) yoked to the common chariot of Indra-Vayu.

Sacante, wait upon (or yoked to) (सचन्ते सेवन्ते).

Visvavarah, desired by all.

Suvidatrabhih, munificent, givers of plenty (सुविदत्रानिः शोभनधनप्रदाभि—*Sayana*).

Abhih, with *niyu* (आनिः नियुद्भिः).

7. The same as VII.90.7.

Hymn-92

1. See Yv. VII.7.

Upo-ayami=Upayami, उपयामि, I offer thee; this word is technically used in connection with Soma; In the ceremonies, Soma is brought in a vessel called Upayama (उपो उप उ उप ययामि । उपयत्तं पात्रे गृहीतमासीत्—*Sayana*); See Yv. Texts : उपयाम गृहीतोऽसि—VII.4; 20; 22; 25; 30; VIII. 1; 7; 8; 9; 11; 47; XIX.8; XX.23; XXIII.2;4.

Purva-peyam, prior claim in this drink, (पूर्वपेयं प्रथमपानम्—*Sayana*).

2. Sota, effuser; the adhvaryu priest (सोता अग्निपोताध्वर्युः)

Jirah, one acting promptly (जीरः क्षिप्रकारी—*Sayana*).

3. Durone, the house of sacrifice (दुरोणे यज्ञगृहे).

Dasvansam, the munificent donor; the householder engaged in a sacrifice, who liberally gives (दासवासं हविषां दातारं यजमानम्—*Sayana*).

Gavyam, host of cows (kine) (गव्यं गोसंघम्—*Sayana*); गोषु साद्यम्—*Daya*; V.61.5).

Asvyam, host of horses (अश्व्यं अश्वसंघम्—*Sayana*; तुरङ्गेषु वेगादिषु साद्यम्—*Daya*.); also see I.112.10; 117.22; 119.9; VI.60.14 etc.

4. Nitosanasah, slayers (नितोशनासः निहन्तारः —*Sayana*).

Aryah, of foes (अर्यः शत्रोः शत्रोः)

5. See Yv. XXVII.28.

Hymn-93

2. *Savasana*, demolisher of hostile strength, शवसाना । शवो बलम्, शवः = बलम्, (Nigh.II.9); तद्वत्वा चरन्तो—*Sayana*. Ye acted like any army breaking enemies (cf. *Panini*.III.I.II.*Vart*).

Sakam vṛdha, growing in association, augmenting together (साकं वृधा सह प्रवृद्धौ).

Savasa susuvamsa, increasing in vigour (शवसा वलेन शुण्णवांसा वर्धमानो—*Sayana*).

Prñktam vajasya sthāvirasya ghr̥sveḥ, give us such food as is coarse, the destroyer of enemies. Here :

Sthāvirasya, coarse (opposed to finely crushed) (स्थविरस्य स्यूतस्य)

Ghr̥sveḥ, destroyer of enemies (घृष्वेः शत्रूणां पर्यंकस्य)

Vajasya, of food (वाजस्य मन्त्रस्य)

Prñktam, grant us (पृक्ष्तां संयोजयताम् ; अस्मभ्यं प्रयच्छतम्—*Sayana*)

3. *Kastham*, battlefield (काष्ठं संग्राम प्रदेशान्—*Daya*. ; काष्ठं यथाश्वानां लोघं युद्धभूमिं ज्ञानुवर्ति).

Upaguh, approach (उपोगुः उपगच्छन्ति—*Sayana*).

4. *Purvabhajam rayim*, for enjoying riches acquired earlier; formerly enjoyed riches; riches desirable even in olden times. (पूर्वभाजं पूर्वमेव सम्भजनीयं रयिं धनम्—*Sayana*).

Nayyebhiḥ, by new ones (नय्येभिः नवपरैः प्रशस्तेः—*Sayana*).

Desnaih, by the wealth liberally offered (देवैः पातय्यै वरीः — *Sayana*).

Girbbih, by praises (गीर्भिः स्तुतिभिः)

5. Devayubhih, देवयुजिभिः, by Nature's bounties.

Mithati, killing or injuring one another (मिषतो परस्परं हियत्यौ ; भेषतिराक्रोश कर्मा).

6. Sam yan mahl mithati spardhamane tanuh uca surasata yatalte, as two large mutually defiant armies emulous in corporal vigour "We have here a set of feminine duals without a substantive, literally, two large reviling rivalling may strive together." *Wilson*; perhaps *two armies* are meant here.

8. Indrah, the sun.

Visnub, the cosmic space.

Marutah, cloud-bearing wind.

Hymn-94

The hymn is devoted to the pair of deities, Indra and Agni, the Lord resplendent and the Lord adorable, both being one and the same. It starts with the invocations of the worshipper - the spontaneous invocations, as if rain from a cloud (1). They are meant to recompence the pious acts of the devotee (2). The devotee does not wish to be subjected to wickedness, calumny or to the reviler (3). He needs spiritual food, wealth and protection—for which he prays (5,6). He wishes to remain aloof from the malice of any hostile mortal (8); cattle, gold or horses that he wishes are not the blessing of mundane life, which he so repeatedly begs for;—they represent the finer spiritual instincts, to be acquired while one is on his onward march (9). He offers his complete loving dedication, which in the Vedic terminology

is known as Soma (10,11). He wants Agni and Indra to destroy the darkness within him, the ignorance, known as *Vitra* or the Satan (12).

3. *Papatvaya*, for sinfulness (पापत्वाय होनभावाय); for inferior sentiments.

Nide, of the reviler (निदे निन्दकाय जनाय).

4. *Dhiya*, thoughts, prayer (धिया कर्मणा युक्ता: —*Sayana*).

Dhena, soft words; a synonym of वाच्; speech or words (धेना वाह्नामेतत्, अथगीताः स्तुतिवाचयचाभि प्रेरयामः —*Sayana*; Nigh.I.11).

6. *Prayasvantah*, one bearing food for oblations (प्रयस्यन्तः हवित्संशो-
मान्नेनोपेताः —*Sayana*; बहु प्रयत्नशीलाः —*Daya*); also see I.60.3; 130.1; III.52.6.

Medhasata, (मेघ + साति) for wisdom, for success in sacrifice, (मेघ-
साता मेघानां यागानां सातो संभजने निमित्तमूते सति —*Sayana*; मेघसतये = मेघानां पवित्राणां
विभागाय — *Daya*; I.129.1).

Vipanyavah, eager to laud (विपन्ययः स्तोत्रमिच्छन्तः —*Sayana*; विशेषेण
स्तावकाः — *Daya*.); also विशेषेण प्रशंसिताः — III.10.9).

Girbbib, with songs or prayers (गीभिः स्तुतिभिः —*Sayana*).

9. *Gomat*, for possessing cattle or cow (गोमत् गोभिर्युक्तम्).

Hiranyavat, हिरण्यवत् for possession of sheep (or even gold).

Hiranya = *ustra* = *avi* = sheep, or gold.

Asva-vat, for possession of horse. (अस्वावत् अश्वैश्चोपेतम् —*Sayana*).

10. *Saptivanta*, lord of space horses or steeds (सप्तोचन्ता = सप्तियन्ता

= प्रमस्ताश्वौ ।

11. Vṛtrahantama, utter destroyers of Vṛtra; (वृत्रहन्ता वृत्रपापमावरकाणां हन्तृत्वमी , the destroyer of the coverer—*Sayana*).

Also who best slay the foeman (*Griffith*). (वृत्रहन्— slayer of foes , —तम , the superlative).

12. Raksasvinam, tormenter; the mighty wicked (रक्षस्विनं वत्तवन्तं —*Sayana*).

Martyam durvidvamsam, the wicked man (दुर्विद्वानं दुर्विज्ञानं , मर्त्यं मनुष्यं शत्रुम्—*Sayana*).

Udabhim, pitcher for containing water (उदयि तुप्तोपममेतत् । उपघानं कुम्भमिव । यथा कुम्भोऽजायासिन मिथत एवमजायासेनेव शत्रुमायुधेन युषां हिस्तम्—*Sayana*).

(I slay the enemy with your weapon with that ease with which an earthen pitcher is broken). Griffith, however, renders it as "one who slays the waters." (Slay him who slays the waters, slay the serpent with your deadly dart).

Abhogam, rapacious (one who enjoys good things taken from worshippers (आभोगं आहृत्यात्मतोऽपहृत्य भोक्तारम्—*Sayana*).

Hymn-95

The deity of the hymn is Sarasvati, or Sarasvan, a lake or a river.

1. Sasre, runs with speed (सस्रे प्रघावति ; शीघ्रं गच्छति).

Pub, like a city (पूः पुरीष).

Ayasi, of iron (आयसी अयसा निमित्त).

2. *Nahasaya*, नहृपाय, to the builder of a dam.

3. *Yosanasu*, among the ladies (among the adorable wives); amid the rain or water of midspace (योपणासु योपित्स्वात्मनः कलत्रभूतासु मध्यगत्पातास्वप्सु मध्ये—*Sayana*).

Vṛsa, one capable of showering or impregnating (वृषा सेचनसमर्थ—*Sayana*).

Vṛsabhaḥ, showerer of benefits (वृषभः वपिता एवंभूतः)

Sa vavrdhe yajñiyasu — The showerer *saravati*, the friend of man, a showerer (of benefits, even whilst yet a child continually increases among his adorable wives (the rains) — *Wilson*. Friendly to man he grew among the women strong young steer amid the holy ladies.

Vajinam, vigorous son (वाजिनं वलिनं पुत्रम्).

Maghavadbhyaḥ, upon the affluent or prosperous (worshipper or yajamana मघवद्भ्यः एविष्वाद्भ्यो यजमानेभ्यः —*Sayana*).

Sataye, for gain or success (सातये साधार्थम्—*Sayana*).

Tanvam vi mamrita, decorates' or decks their body or their person (तत्त्वं तेषां पारीरं विभामृजीत विमाष्टि, साधारणं संस्कारोत्तीत्यर्थः —*Sayana*).

4. *Mitajaubhiḥ*, with humility, or on knees (मितनुभिः प्रह्वीरजानुभिः)

5. *Priyatame*, dearest (प्रतिशयेन प्रिये !)

Tava Sarman, your felicity; your protection (तव त्वदीये शर्मन् शर्मणि सुखे—*Sayana*).

Saranam na vṛksam, (recline on thee) as on a sheltering tree (शरणं

न वृक्षं धातयमूतं वृक्षमिव—*Sayana*).

6. Dvarau ṛtasya, two doors of sacrifice, east and west (ऋतस्य यज्ञस्य सम्बन्धिभ्यो द्वारौ पूर्वापरे—*Sayana*).

Hymn-96

For verse 5, see Nir. X.24.

1. Sarasvati, spiritual stream of consciousness or of divine light, (Nir.XI.25), *Rasa* (रसा), a river is derived from √रस्, to make a sound (रसा नदी रसते शब्दकर्मणः). See I.3.10—पावसा नः सरस्वती वाजेभिर्वाजिनोवती। Also —*Sarama*, from √सृ, to move, (Nir.XI.24).

Rodasi, (Sarasvati) who is both in heaven and on earth (in heaven as divinity and on earth as divine speech — रोदसी यावापृथिव्योः स्थिता दिवि देवतारूपेण, भूम्यां वारूपेण निवसन्ती सरस्वती इव सरस्वतीमेव—*Sayana*).

2. *Ubhe andhasi*, both kinds of food (उभे अन्धसौ उभयविधं दिव्यं पार्थिवं चाग्निं ग्राम्यमारुष्यं वा—fires celestial and terrestrial, or if food, then domestic and wild).

3. *Akava-ari*, never niggardly in thought; faultless-moving (अकव-अमरो भकुस्त्वित्तमना—*Sayana*).

Jamadagni vat, like the one having divine vision (like the *Jamadagni Seer* —*Sayana*).

Vasistha-vat, like the most pious seeker (like *Vasistha*, see —*Sayana*).

4. *Janiyantah*, desirous of an approach to wives; those who long for wives (जनीयन्तः। जायन्त मास्वपत्यानीति वनयो जायाः —*Sayana*).

Putriyantah, desirous of progeny or sons; those who yearn for

sons, (पुत्रीयन्तः पुत्रान् कामयमावाः —*Sayana*).

5. *Madhumantah*, laden with honey or sweet (मधुमन्तः रसवन्तः —*Sayana*).

Ghr̥tascutah, dropping oil or water (rain water) (घृतशृपुतः पृतस्य वृष्टशृपुतस्य क्षारिणो भवन्ति—*Sayana*).

“Be our protector with those waves of thine; O *Sarasvat*, which are rich in honey and distil clarified butter.” The verse is explained by the mere reading of it (*Nir.X.24*).

6. *Pipivamsam*, .protuberant; swelling with streams (पीपिवन्तं प्रवृद्धम् —*Sayana*).

Stanam, breast; sound-making; clouds rich in water, as breasts with milk (स्तनं शब्दायमानं स्तनवद् रसघारं वा शेषम्).

This verse is rendered thus by *Sayan*?

“May we obtain the distended and loud-thundering (or breast-like) cloud of *Sarasvat* which is visible to all : (may we obtain) progeny and food”.

Hymn-97

The hymn is devoted to *Indra*, *Brahmanaspati* and *Br̥haspati*. The inner cavity of our consciousness is the heaven, or *dyau-loka*, from whence Lord descends to earth to enlighten us and to accept our devotions. He comes on His swift horses, since He takes no time to come to us in our inner vision; (1) *Indra* and *Br̥haspati* are not two, they are the same, but appear in our consciousness, the way we invoke them. *Br̥haspati* is like a father to the son (2).

As a lord of enlightenment, He is *Brahmanaspati*, whereas *Indra*

is a lord of the prayers (3). *Bṛhaspati* is best beloved and desired by all; He gratifies all our desires, of riches and sons, and saves from injury (4); He is holy one of the house-holders (5); He is pure, and purifier; possesses hundreds of conveyances, a bountiful giver (7). Indra, the same as *Bṛhaspati* and *Brahmanaspati*, is worthy of our prayers; He protects our ceremonies (9); He in all forms is the Lord of celestial and terrestrial worlds (10). Heaven and earth become our Divine Parents, when energized by the creativity of *Bṛhaspati* (7).

3. *Namasa*, with reverence or homage (नमसा नमस्कारेण).

Havirbhih, with offerings.

Brahmanah, of the prayers (ब्रह्मणः मन्त्रस्य); of food.

Patim, lord (पति पातयितारम्).

Devakṛtasya, offered by devout worshippers (देवकृतस्य देवैः स्तोतृभिः कृतस्य—*Sayana*).

4. *Aristan*, uninjured (अरिष्टान् अहिंसितान् कृत्वा); bear us safe beyond the injuries caused by evil persons or evil forces.

Ati parsat, to transport beyond; to carry beyond (अति पपत् अति पारयति शत्रून्—*Sayana*).

Sascatah, embarrassed by rowdy elements (सशक्तैः उपद्रवैः संसक्तान्—*Sayana*).

5. *Arkam*, food (means of worship through offerings) (अर्कं अर्चनसाधनमन्नम्—*Sayana*; Nigh.II.7).

Sucikrandam, pure praises (शुचिक्रन्दं शुद्धस्तोत्रम्—*Sayana*).

Pastyanam, belong to house (पस्त्यानाम् । पस्त्यमिति गृहनाम्—Nigh.III.4;

—*Sayana*).

6. *Anarvanam*, enemy to none (अनिर्वाणं अग्रस्य केनाप्यप्रतिगतम्—*Sayana*).

Nilavat, abode (नीलवत् निलयो निवसति—*Sayana*); the same as *nida* (नीद).

Arusasab, robed in red or brilliance (अरुषासः भारोचमानाः—*Sayana*).

Sahascit, in which strength abides (सहस्रिचत् बलं च भवति).

Sadhasatham, companionship; having common place (सधस्य सहस्यानं च यस्य—*Sayana*).

Nabho na, like the Sun (नभो न आदित्यमिव—*Sayana*).

Arusam rupam vasanah, wearing a lustrous form.

7. *Satapatrah*, one possessing hundred or numerous conveyances (शतपत्रः बहुविध वाहनः—*Sayana*).

Hiranyavasibh, attractive or benevolent speech (हिरण्यवाशीः । वाशी इति वाङ्मयम्, Nigh.I.11; हितरमणीय वाक् । यदा । “वाशीभिस्तलतामन्मयीभिः” — *Sayana*; —See X.101.10).

For *Vasi* (वाशी), see also,

वाशीऽद्भुत — VIII.12.12.

वाशीः — I.88.3.

वाशीभिः — I.37.2; X.53.10; 101.10.

वाशीम् — VIII.19,23; 29.3.

वाशीऽमन्त्रः — I.87.6; V.57.2.

वाशीऽमन्त्रम् — X.20.6.

वाशीष् — V.53.4.

Isirah, object of desire (इषिरः गन्ताभ्येषणीयो वा—*Sayana*).

Svarsah, enjoyer of happiness or heaven; or the giver of water (स्वर्पाः स्वर्गस्य संमक्ता । यद्वा । सरणशीलस्योदकस्य सनिता दाता—*Sayana*). Svah (स्वः) = उदक = Water — Nigh.I.12.

Asutim, food; refreshments. (आसुतिं अन्नम्—*Sayana*).

8. Devi devasya rodasi janitri, the divine heaven and earth, the generatrices of the deity (*Wilson*); both heaven and earth divine; the deity's parents (*Griffith*). (देवी, the liberal giver, देव्यो दानादि गुणयुक्ते ; देवस्य , of Bṛhaspati ; जनित्री , parent , जनयित्री ; रोदसी , pair of earth and heaven, आनापृथिव्यो—*Sayana*).

Brahmane, for plenty of food (ब्रह्मणे बहुहिताय भूतायान्नाय तदर्थम्—*Sayana*; — Nigh.II.7); or for prayer.

Sugadha, waters easy to be forded (सुगाथा सुघेनावगाहनीयान्युदकानि—*Sayana*); or easy passage.

Sutara sugadha, easy to be crossed and forded.

9. Suvṛkṭih brahma akari, this prayer or praise has been uttered as a prayer (संनारूपा सुवृक्तिः सुप्रवृत्ता स्तुतिः अकारि मयाकृताभूत्—*Sayana*).

Aratih, the army of enemy (अरातोः शत्रुसेनाः —*Sayana*).

Hymn-98

1. **Gaura**, wild bull; wild deer (गौराद् गौर मृगादपि).

Dive-dive, everyday.

Vṛsabhaya Ksitinam, for the king of the land, or the king of people.

(सिद्धीनां जनानां मध्ये वृषभाय श्रेष्ठायैन्द्राय—*Sayana*).

Knowing the Soma that is to be drunk, though placed afar off, better than a Gaura (deer) knows the drinking place or pond which it is accustomed to go to.

5. **Maya**, illusive strategy.

Somah, divine grace.

Kevalah, extra-ordinary (केवलः असाधारणः).

Caksasa, by the effulgence (चक्षसा तेजसा).

Hymn-99

1. **Kakubham**, horizon, pinnacle.

Parah, beyond all measure (पर इति सकारान्तं परस्तादित्यस्यार्थः । परशब्दाच्छान्दसोऽसि प्रत्ययः —See “परोदिवा पर एना पृथिव्या”—X.82.5).

Matraya parah, मात्रया परः परस्ताद् वत्तमानयापरिमितया i.e. beyond measure.

Ubhe rajasi, in both the regions (उभो लोको). Starting from the

earth, proceeding to midspace.

2. **Dadharya pracim kakubham prthivyab,**

Sustaining the eastern horizon of the earth (cf. य च त्रिधातु पृथिवीमुत
धायेको दाधार भुवनानि—I.154.4; च दाधार पृथिवीं धामृतेनाम्—X.121.1).

3. **Iravati dhenumati,** abounding with food (इरावती धन्यमती) and
abounding with cattle (धेनुमति गोमती).

Visnob, of visnu (विष्णुः पर्वतानामधिपतिः —*Taitt.S.III.4.5.1*).

Mayukhah, by mountains (मयूखैः पर्वतैः —*Sayana*).

The earth is held secured in position on account of her
mountains.

5. **Nava-navatim,** ninety-nine (नवनवति नवोत्तर नवति संख्याकाः ; 99).

Satam varcinah sahasram ca asurasya viran—See II.14.6 (यो वचिनः
सतस्रः सहस्रम्); hundred thousand heroes of the asura *Varcin*.

For वचिनः —See II.14.6; IV.30.15; VII.99.5.

Sambarasya, of terrible clouds.

Vidathesu, synods (विदथेषु यज्ञेषु—*Sayana*).

Vrjanesu, in our army camps.

7. **Vasat,** an auspicious exclamation.

For Vasat (वषट्) see:

वपट्—VII.99.7; 100.7; X.115.9.

वपट्श्रुतम्—I.162.15; II.36.1; X.17.12.

वपट्श्रुतस्य—I.120.4.

वपट्श्रुताः—VII.28.8.

वपट्श्रुति—I.14.8.

वपट्श्रुतिम्—I.31.2; VII.14.3; 15.6.

Sipivistah, one with a halo of light (शिपिविष्टः शिपयः रश्मयः)

See also : शिपिविष्टः—VII.100.6.

शिपिविष्ट—VII.99.7; 100.5 ; 7.

Hymn-100

For verse 5, see Nir.V.9.

1. **Urugayaya**, to the one widely renowned (उरुगायय बहुभिः कीर्तनीयाय—*Sayana*).

Sanisyan, desirous of wealth (सनिष्यन् धनमिच्छन्) **Dayate**, presents wealth; offers (दयते धनमादत्ते).

Satraca manasa, with entirely devoted spirit; with united praise (सत्ताचा सहाञ्चते । मनसा मननेन स्तोत्रेण—*Sayana*).

Yajate, adores (यजाते प्रकृष्येण पूजयेत्).

2. Parcah, contact (पचः सम्पर्कः).

Evayavah, (vocative), granter of desires: (एवयवावः । एवाः प्राप्तव्याः कामाः । तान् वापयति प्रापयति स्वोन्निधेयं वावा—*Sayana*).

(constant in thy courses—*Griffith*).

(eva—obtainable; desires; *avan* who enables to obtain—*Wilson*).

3. Prthivim; earth (may be all the three worlds).

Trirdevah, the deity with three (Visnu or the sun traverses the three worlds by three steps).

Satarcasam, bright with hundred splendours (शतचंसं शतसंख्यान्यचोनि यस्यास्तादृशीम्—*Sayana*).

Sthavirasye, of one who lives for ever; of the mighty; of the everlasting one (स्थविरस्य वृद्धस्य विष्णोः —*Sayana*).

4. Sujanima, nobly born (सुजनिमा शोभनाम जनिमानि कीर्तन स्मरणादिना सुगृहेषु भूतानि यस्य, तादृशीं विष्णुः —*Sayana*).

5. I, a master of hymns, and knowing the sacred customs, today praise that name of thine, *Sipivista*; I, who am weak, glorify thee, who art mighty, and dwellest beyond this world. (Nir.V.9).

Sipivista, 1. With a halo of rays (reverential name of Visnu, the Sun).

2. Deprived of rays in the umbra during a Solar eclipse (contemptuous name),

“I am enveloped with rays” i.e. whose rays are displayed. Rays

are here called *Sipayah*, i.e. he is enveloped by them (शिपयोऽरम्भय उच्यन्ते । देवविष्टो भवति, Nir.V.8).

Sipivista, and *Visnu* are two synonymous names.

According to Aupamanyave, *Sipivista* is a contemptuous name (शिपिविष्टो विष्णुरिति । विष्णोर्द्धं नमनी भवतः । कृत्स्नार्थं पूर्वं भवतीत्योपन्यस. —Nir.V.7).

Aryah, master; "I am a master (मर्यः), i.e. a lord of hymns (मर्योऽहम्, ईश्वरः स्तोमानाम्). Or else it is thou who art a master, I who am weak, praise thee who are mighty (मर्यस्त्वमसीति वा).

Tavasam, mighty (*tavasa* is synonym of mighty: he is risen high; तवस इति महतो नामधेयम् । उदितो भवति—Nir.V.9).

Parake, in the remotest region (पराके दूरदेशे—*Sayana*).

Rajasah, of the region, of the world.

Rajasah parake, who dwells beyond; i.e. very far from this world (नियसन्तमस्य रजसः पराके पराकान्ते—Nir. V.9).

Vayunani, functions; objects to be known (वयुनानि ज्ञातव्यान्वर्षाणानि —*Sayana*; विज्ञानानि, प्रगस्तानि कर्मणि प्रज्ञाश्च—*Daya*.).

For *Vayunani*, see I.72.7; 92.2; 152.6; 189.1; II.19.3; 8; III.5.6; VI.15.10; 75.14; VII.100.5; X.44.7; 46.8; 114.3; 122.2.

Vayunani vidvan, वयुनानि विद्वान्, knowing all worth knowing; knowing all actions (cf I.72.7; 189.1—विद्वानि देव वयुनानि विद्वान्).

For verse 5, see Samaveda, II.976, with a little variation (हव्यमयेः संज्ञानि for नामायेः संज्ञानि).

6. *Samithe*, in the battles; in creative functions or activities

—Nigh.II.17.

Yad anya-rupah samithe babbutha, you have engaged under a different form in battle (*Wilson*). *Wilson* adds a note to it: "Visnu is said to have aided Vasistha in battle under an assumed form, and when questioned, to have said, I am *Sipivista*, a word to which two senses may be attached, one objectionable and the other unobjectionable. In the preceding verse and in verse 7 of the former Sukta, the word is explained, "penetrated or clothed with rays" of light, *rasmibhiravista* (रश्मिभिरविष्ट, the radiant, the splendid: in common use, it means a man naturally without prepuce, in which sense it may be here interpreted as implying comparison in like manner as a man is so denuded. So is Visnu, according to his own declaration uncovered by radiation—*tejasa anacchaditah* तेजसा अनाच्छादितः); but this is a refinement, and it is probably to be understood as usual; the expression is curious".

Hymn-101

1. Tisrah, of three categories: Rk, yajuh and Saman, or the triad poem, prose and lyric (तिस्र त्रिविधः ऋग्यजुः सामात्मिकाः स्तुतिरूपाः —*Sayana*).

Udhah, cloud; udder (ऊधः उद्धृतं नैषम् । यदा । लुप्तोपममेतत् । ऊध इव पयस आश्रयभूतं नैषम्—*Sayana*).

Dubre=duhate, (दुहे=दुहते, दुहेलंति । 'लोपस्तमात्मनेपदेपु' (*Panini* VII.1.41), इति त लोपः । बाहुल्यको षट् ।)

2. ईशे=ईष्टे

Trivartu, of particular light at the three seasons, spring, summer and autumn (or winter) (त्रिवर्तुं त्रिषु ऋतुषु प्रतिमयेन वर्तमानम्; since we have in *Taitt. Sam*, लीणि वा आदित्यस्य तेजोसि वसन्ता प्रातर्धीर्धने मध्यन्दिने शरद्वराद्धे: the Sun is particularly bright in the mornings in the spring; during midday in summers, and during afternoon in winters or autumns).

Tridhatu, three metals; three-storied building (त्रिधातु त्रिमूलिकम् of

three floors—*Sayana*).

Saranam, dwelling (शरणं गृहम्).

Sarma, felicity (समं सुखम्).

3. One form of *parjanya* is like a barren cow, the other produces offspring.

Yathavasam tanvam cakre, he takes whichever form he pleases; the firmament withholds or sends down rain at will.

Pituh payah prati grbhnati mata tena pita vardhate tena putrah—the father is sky (दीप्तिता), earth the mother (पृथिवी माता) who receives the rain from the former, which producing the means of offering libations and oblations (हविः); returns again to the parent heaven, as well as supports his offspring; i.e., all living creatures.

4. **Tisro dyavah**, the three worlds.

Tredha sasruh, the three directions (east, west and south त्रेधा सत्तुः प्राची प्रतीच्योऽपवाच्यश्च सत्यो निर्गच्छति;—*Sayana*); waters flow in these directions.

Trayah kosasah, the three water-shedding masses of clouds (east, west and north; प्रतीच्य, उदीच्यश्चेति त्रयः पौरस्त्यः त्रिप्रकाराः कौशातः मेघाः—*Sayana*).

5. **Mayobhava**, the joy - diffusing (मयोभुवः सुखस्य भावयित्वः) clouds (वृष्टयः).

Devagopah, the protector of clouds (देवगोपाः देवः पजन्यो गोपयिता रक्षिता माता—*Sayana*) ; cherished by Deva or deity.

Osadhi, plants (गोपधीः गोपयश्च).

Supippila, one with excellent fruits (सुपिप्पलाः सफलाः —*Sayana*).

6. **Vṛsabhaḥ**, वृषभः, the showerer, the cloud (just as one covers several cows and impregnates, so the cloud be the perpetual impregnator of plants).

Hymn-102

1. **Parjanya**, for parjanya, the cloud. For *parjanyaḥ*, see Nir. X.10. The word is derived from $\sqrt{\text{तृप्}}$, to be satisfied, by reversing the first and the last letter; (पञ्चन्योस्तृपेः । प्राचान्तविपरीतस्य ; and is favourable to man (तृपयिता जन्यः ; तृप + जन्य = पृत + जन्यः = पजं + जन्यः = पर + जन्यः); or called because he is the last conquerer or he is the best progenitor (परः + जनः); or he is the bestower of juices (प्र + $\sqrt{\text{शृज}}$). [परोज्जता वा । परोजनयिता वा । प्रार्जयिता वा रसानाम् ; see also यत् पज्जन्यः स्तनयन्हन्ति दुष्कृतः ; V.83.2].

2. **Parjanya**, is the cause of impregnator of plants (भोवघ्नीनाम्) cows (गवां), mares (धवन्तां) and women (पुरुषीणाम्).

3. **Ilaṃ**, food (इलां = भक्षनाय, Nigh.II.7).

The sweetest or most savoury oblation is offered to him through the mouth of Agni, the fire, and then a good harvest of food is to be expected. The Agnihotra causes the purity of rains and thereby a good harvest.

Hymn-103

For verse 1, see Nir. IX.6.

The theme of the hymn is *Mandukah* or frogs, which practise penance throughout the year like Brahmanas and utter praises to clouds (1); they hibernate throughout the year, and the moment clouds pour water, they wake up and croak (2). At the time of rains, one frog greets the other with croakings, as inarticulate as of a child (3). The speckled frog leaps up and greets the green one (4). They play in waters, with

their body fully developed (5). They are of a variety of colours and their voices different; — some bellow like a cow and some bleat like a goat (6). Like the Brahmanas at the *Soma* and *Atiratra* rituals, these frogs *croak* around the lake replenished with water. (7) They appear to be reciting perennial prayer, like ministrant priests with the *gharma* offerings; and during the heat, they hide in holes (8). They come out only when rains return, and attain freedom from their hiding places (9).

According to certain scholars, the hymn is a satire on the priests, — the cow-toned, the goad-toned, green and speckled, — not a satire, but a beautiful analogy. It is a prayer for the welcome of rains, for which, sometime, we so long wait with eagerness; — in fact, nothing is so welcome as rains in due seasons.

1. *Mandukah*, frogs; the same as *majjukah*, i.e. divers so called from diving (मण्डूका मज्जूका मज्जनात्—Nir.IX.5): or the word may be derived from √मद्, meaning to rejoice (मन्दतेर्वा सोदतिकर्मणः or from √मन्द, meaning to be satisfied (मन्दतेर्वा तृप्तिकर्मणः). It is derived from √मण्ड्, to decorate, say the grammarians (मण्डयतेति वैष्वाकरणाः). (Since the frogs are adorned with variegated lines on their skin by Nature-Durga) or else their abode (घोक्तु) is in water, *mande* (मण्ड एवामोक्त इति वा); *mande* (मण्ड, water) is derived from √मद्, to rejoice; or from मुद्, to be merry (मण्डो मदेर्वा मुदेर्वा) (Nir.IX.5).

Sleeping for a year, the frogs have uttered forth speech, impelled by the cloud like Brahmanas engaged in religious rites, i.e., who have taken the vow of silence (व्रतचारिणोऽज्ञवाणाः Nir.IX.6). Or else, a simile may have been intended, i.e. (uttered speech) like Brahmanas who are engaged in religious rites (अपि वोपमार्थं स्यात्). The frogs have uttered forth speech, which has been impelled by the cloud (वाचं पञ्चम्यघोतां प्रावादिदुर्मण्डूकाः). See also *Av.IV.15.13*; cf. *Brh.D.VI.27*.

We have further a reference in the *Nirukta*, that Vasistha desirous of rain, praised the cloud. Frogs applauded him. On seeing the applauding frogs, he praised them. We have in the *Rgvidhana Khanda*: O frog, join me. O swimmer invoke rain. Float in the middle of the pond, having spread your foot: (VII.103).

उप प्र यद मण्डूकि वर्प मा यद तादुरि ।
मर्ष्ये हृदस्य त्वयस्य विमृष्ट चतुरः पदः ॥ (Ar.IV.15.14)

2. **Suskam, Sarasi**, dry pond; dry lake (युष्क नीरसं सरसी महत्तरः तरत्त्वाम्).

Dr̥ti, water-skin (leather bag for carrying water).

Vatsinīnam, when joined by their calves (वत्सिनीना यत्सयुक्तानाम्—*Sayana*).

Mayuh, bellowing of cows (मयुः गवां शब्द इव—*Sayana*).

Vaguuh, croaking of frogs (मण्डूकानां वागुः शब्दः).

3. **Akhkhali Kṛtya**, croaking (his congratulations) (अखखलीकृत्या । अखखल शब्दं कृत्वा—*Sayana*).

4. **Pr̥snih**, speckled (पृश्निः पृश्निवर्णः).

Haritena, with the green-one frog (हरितेन हरितवर्णेनान्येन मण्डूकेन—*Sayana*).

5. **Saktasya**, of the teacher (शाक्त्वस्येव शक्तिमतः शिक्षकस्य).

5. **Siksamanah**, the learner, the pupil (शिक्षमाणः शिष्यमाणः शिष्यः—*Sayana*).

Vadati=anuvadati, imitates (वदति श्रानुवदति श्रानुकरणं करोति).

6. **Gomayuh**, bellowing of a cow (गोम्यायुः गोमयिष्वि, मायुः शब्दो यत्स तादृशो भवति—*Sayana*).

Ajamayuh, bleating of a goat (यजमायु यजस्यमायुषि मायुस्य तादृशो भवति—

Sayana).

Samano nama, more common appellation.

Pipisub, show themselves (पिपिषु अवयवी भवन्ति प्रादुर्भवन्ति—*Sayana*).

Purutra, in numerous places (पुत्रा बहुषु देशेषु).

7. **Atiratre Soma yage**, *atiratra*, at a nocturnal ceremony when the priests recite songs throughout the night; since the croaking of frogs is heard throughout the night, and hence the appropriate comparison.

8. **Sisvidanah**, perspiring (the frogs as the adhvaryu priests perspire during the heat. There is a quibble upon the word *gharminah*, घमिणः, having or bearing the vessel, or performing the rite so termed, or suffering from *gharma*, heat, or the hot season (सिष्विदानाः स्विद्यद् गताः, घमिणः घर्मेण प्रवर्ण्येण चरन्तः —*Sayana*).

Guhyah, remaining hidden in hot season (गुह्याः घर्मेकाले किलेज्जिगृहाः —*Sayana*).

9. **Deva-hitim**, institutes of gods (*Wilson*); god-appointed order (देवहिति देवैः कृतं विधानं, प्रत्यर्तोरयं घर्मे इत्येवं रूपम्—*Sayana*); pertaining to the season's conditions.

Dvadasasya, of the year, consisting of twelve months.

Na pra minanti, do not disregard (मिनन्ति हिसन्ति).

Taptah gharmah, heated kettles (*Griffith*); scorched and heated (*Wilson*),

Visargam, liberated, set free (विसर्गं विसर्जनं विसान्मोचनम्).

Pravṛsi, in the rainy season (प्रावृषि वर्षतो—*Sayana*).

10. Adat, may give (अदात् ददावृ).

Sabasa-srave, in the rainy season, when thousands of plants are fertilized; in the most fertilizing season (सहस्रसावे सहस्रसंव्याका श्रौपयः सृवन्ते ऋत्यधन्त इति वर्षतुः सहस्रसाव—*Sayana*).

Hymn-104

For verses 15 and 21, see Nir.3 and VI.30 respectively.

1. Tamovṛdhah, those delighting in darkness; those who grow in darkness (तमावृधः तमसावरकेणान्धकारेण मायारूपेण वर्धमानान् तमसि रात्रौ वर्धमानान् वा—*Sayana*; तमसा वर्धयितुन् राक्षसान्—*Venkata*.).

2. Aghasamsam, the performer of unprofitable act; the malignant (अघशंसं अघस्य संसितारम्—*Venkata*; अघस्यानघस्य संसितारं अघं प्रागत्यहन्तारं राक्षसं सं सहेव—*Sayana*).

Brahmadvise, for the one who hates people of divine learning; for the haters of Brahmanas (ब्रह्मद्विषे ब्राह्मणद्वेषिणे—*Venkata*; ब्राह्मणेभ्योऽस्मभ्यद्वेष्ये—*Sayana*).

Kravyade, for the cannibal (क्रव्यादे=क्रव्यज्जदे; क्रव्यमांसं भक्षयित्ते—*Sayana*); the eater of flesh, human or animal.

Ghora caksase, for the hideous, (घोरऽचक्षते घोराक्यानाय—*Venkata*; घोरदर्शनाय परुषभाषणे वा—*Sayana*; for the one who speaks harsh words).

Kimidine, for the vile; for the back-biter (किमीदिने किमिदानीमिति चरते । किमिदं किमिदमिति वा । पिबुनाय चरते । पिबुनः पिबते; । विपिशतीति—Nir.VI.11. i.e. also for the malignant, the vagabond, or a fiend. For the one who goes on saying: "what now"; he may be a spy or informer. See also the

R̥gveda and the Atharvaveda.

किमोदिना—VII.104.23; X.87.27.

किमोदिनः—Av.I.7.3; 28.1; 2; IV.20.5; VIII.4.23; 6.21; 25; XII.1.50.

किमोदिनः—(vocative) I Av.II,24.1; 4.

किमोदिनम्—Av.I.VII.1; IV.20.8; VIII.3.25.

किमोदिनी—(vocative) Av.II.24.5; 6; 7; 8.

किमोदिने—Av.VIII.4.2.

3. Anarambhane, in the inextricable (or bottomless) (अनारम्भणे
आलम्बन-रहितं—*Sayana*).

Agni-taptebhibh, red-hot with fire (अग्निं तप्तेभिः अग्निना संतप्तः).

5. Tapur vadhebbih, fiery (तपुर्वधेभिः तापकप्रहारेः—*Sayana*).

Ajarebhibh, ageless, undecaying, never becoming age-worn
(अजरैभिः जरारहितैर्बुधैः—*Sayana*).

Asmahanmabbih, adamant (weapon) (अश्महन्वभिः अश्मसारभूतस्यायसो
विकारहृन्तसाधनेस्तेरायुधैः —*Sayana*).

4. Aghasamsaya, see verse 2 also; for or of the malignant
(अपशंसाय अपशंसमनयस्याशसकं राशसं हन्तमुपादयन्—*Sayana*); the thief, the
dasyu, the sinner (अपशंसम् अपश्य शमितारं स्तेनम्—*Daya*. on VI.8.5; अपशंसः
योऽपपापं शंसति स दस्युः —*Daya*. II.42.3; the enemy, योऽपानि पापानि कर्माणि शंसति सः
रिपुः = शत्रुः —*Daya*. Yv.III,32).

मयसंत = चैननाम, Synonym of thief or robber, Nigh.III.24.

8. *Pakena manasa*, with a pure heart (पाकेन पक्वेन शुद्धेन मनसा—*Sayana*).

9. *Pakasamsam*, a truthful speaker; a speaker of sincerity (पाकसंसं परिपक्ववचं सत्यमापिणम्—*Sayana*) (opposite of मयसंतम्).

Nirṛteh-upasthe, on the lap of Nir-ṛti, the deity of sin निरृतेः पापदेवेतायाः उपस्थे उस्त्ये—*Sayana*; the tormenting policy, निरृति दुःखप्रदाकुनीतिः—*Daya*. on VI.72.2; .

Nirṛti, is a synonym of the earth, (भूमिः —Nigh.I).

A *va dadhatu nirṛteh upasthe*, or toss upon the lap of nirṛti (*Wilson*) (निरृतेः पापदेवतायाः उपस्थे उस्त्ये वा आ दधातु प्रक्षिपतु—*Sayana*); or to the ap of Nirṛti consign them.

Ye va bhadram dusayanti svadhabbhiḥ, or those who by violence स्वधामिः बलैर्मुक्ताः) vilify (दूषयन्ति दुष्टं कुर्वन्ति) me acting uprightly (मम कल्याणवर्तनम्).

10. *Tanva*, of their own body, bodily existence (तन्वा स्वकीयेन शरीरेण).

Tana ca, or of their sons, of posterity (तन्ना च तनयेन च).

Ni hiyatam, deprived of (निहीयतां निहीनो भवतु).

12. *Yatarat rjiyah*, whatever is right and straightforward (यतरत् यच्च ऋजोयः ऋजुतमं कुटलम्—*Sayana*).

13. *Vrjinam*, the wicked (वृजिनं पापकारिणम्—*Sayana*).

Hinoti, instigates (हिनीति प्रेरयति—*Sayana*).

Asad-vadantam, the speaker of untruth (असत् वदन्तम्)

14. Droghvacah, utterers of falsehood (द्रोघ्वाचः भ्रूतवाचो राक्षसाः — Sayana).

Nir-rtham, chastisement (निरर्थं निःशेषेणाति हिंसाम्—Sayana);

15. Yatudhanah, a wicked person, a *raksasa* (यातुधानः राक्षसः).

Viraih dasabhih, of your ten heroic sons (दशभिः वीरैः पुत्रैः सर्वसंयुजनेः).

Mogham, falsely (मोघं मृषैव).

Yatudhana iti, with the appellation "yatudhana," a wicked *raksasa* (हे यातुधान हे राक्षस, इति संबोध्य).

See Nir.VII.3 (अद्यामुरीय यदि यातुधानो अस्मि—may I die today, if I be a juggling demon; अद्या स वीरैर्दशभिर्वि यूषाः —now may he be deprived of the heroes). These are the passages where we have assertions and imprecations (अपप and अभिशाप).

16. Mayatum, (*ma* + *ayatum*, मा + अयातुम्), me who is a non-*raksasa*, me who is not a juggling demon.

17. Khargala Iva, like an owl (खर्गला उत्तूको इव).

Upabdaih, loud shrills; by noise (उपब्धिः अभिपव शब्दः, the noise produced when stones grind the Soma).

Upabdhī, = उपब्धिः = महाशब्दकर्ता विद्वज्जन —*Daya*. ; Speech वाङ्मय—Nigh.I.11. ; see I.74.7; 169.7.

19. Soma-sitam, the worshipper tempered or benumbed or

stupefied by poisonous herbal chemicals (सोमशितं सोमेव तीक्ष्णभूतं मज्जमानम्).

20. Svayatava, the demon dogs, accompanied by dogs (स्वयातव इवभिः परिकरभूतैर्हिंसन्तः स्वभिः सहयान्तो वा—*Sayana*).

21. Parasara, discomfiter, destroyer (पराशरः दुष्टानां हिंसकः—*Daya*.); परा + √ष् (हिंसायाम्) *parasara* means a seer, born from the old and exhausted Vasistha (पराशरः परोक्षोर्णस्य वसिष्ठस्य स्वविरस्य जज्ञिरे—*Nir.* VI.30)—the seer Vasistha (surrounded by a hundred demons—पराशरः शतयातुर्वशिष्ठः, VII.18.21—this is a Vedic quotation, Indra is also a Parasara, since we have; इन्द्रोऽपि पराशर उच्यते [पराशतयिता यातूनाम्]; see इन्द्रो यातूनामभवत्पराशरः—VII.104.21).

The word *parasarah* occurs only twice in the Rgveda: VII.18.21 and VII. 104.21.

Havib-mathinam, to obstruct the offerers of oblations. (हविःअयो-नाम् । हवोपि मन्त्रतामभिमृचम्—*Sayana*).

Avivasatam, coming (i.e. who spoil oblations of the God's invokers). (अविवासतां भागच्छताम्).

Sakrah, the potent Indra (शक्रः इन्द्रः); derived from √शक्, to be able (शक्नोति यः स शक्र समर्थो कुटजौ वृक्षविद्योयो वा—*Unadi* II.13; स्फापितञ्च शक्ति.... रक्; an appellation for Indra).

Parasub yatha vanam, hatchet cuts down (the trees of a) forest (वनं वृक्षजातं परशुयंवा छिन्दन् कुठार इव—*Sayana*).

Patreva bhindan, as a mallet smashes the earthen vessel (पात्रेव मृन्मयानि पात्राणि भिन्दन मुद्गर इव च—*Sayana*).

Satah, attained (सतः प्राप्तनामैतत्—*Sayana*); तिरः सत इति प्राप्तस्य—*Nir.* III.20; *tirah* (तिरः) and *satah* (सतः) are synonyms of "attained" (प्राप्तः); *satas* is derived from √sr, √सृ to move together (सतः संसृतं भवति;

तिरस्तीर्ण भवति, *tiras* from $\sqrt{तृ}$, to cross over).

22. Ulukayatum, one who moves or behaves like an owl; one in the form of an owl (उलूकयातुम् । उलूकैः परिकरयते: सह यावयति हिनस्तीति याति गच्छतीति बोधकयातुः । यद्वा उलूकरूपी यातीत्युलूक यातुः —*Sayana*); See *Brhad D.VI.32*.

— **Susulukah**, an owlet (ससुलूकः शृगुलूकः).

'Owls are of two types, large and small; small is the *susuluka*; one who behaves like the smaller one, is *susulukayatum* (शृगुलूक यातुम्).

Similarly *sva* (स्व) is dog, *Koka* (कोक) is a duck; *suparna* (सुपर्ण) is hawk or falcon) and *grdhra* (गृध्र) is vulture.

23. Raksah, wicked persons (रक्षः राक्षसजातिः —*Sayana*).

Mithuna, male and female both; the pairs of evil spirits.

24. Mayaya, by deception (मायया वञ्चनया).